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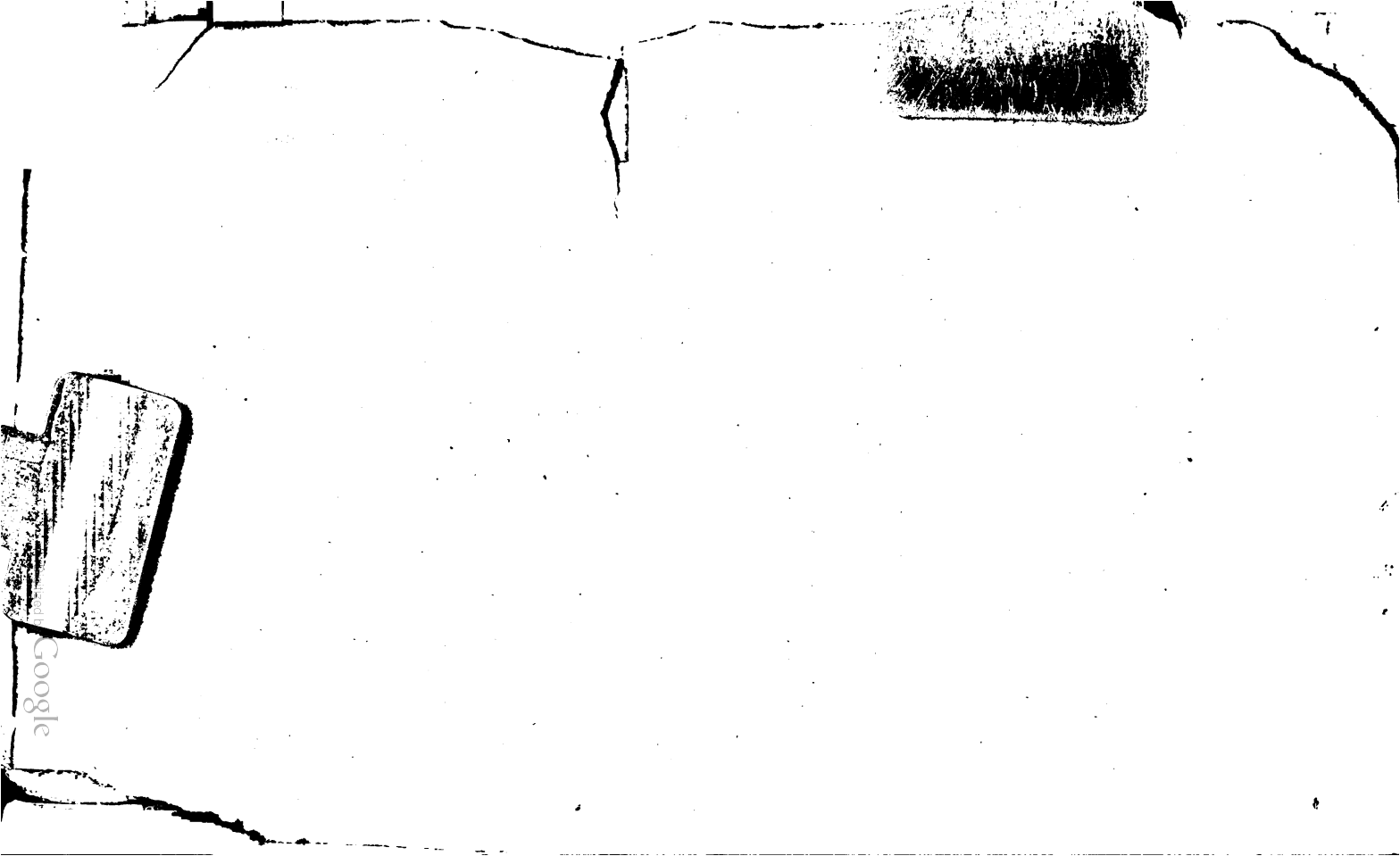

B. H. Lewis's

EXTRACTS

FROM THE

MINUTES

OF THE

GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA;

A. D. 1803.

Philadelphia:

From the Press of *(the late)* R. AITKEN, No. 20,
North Third Street.
JANE AITKEN.

1803.

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MAY 19, 1803.

RESOLVED, *That Dr.* Green, *Mr.* Milledoler *and Mr.* Irwin, *be a Committee to select such parts of the minutes of the present Assembly, as they may judge proper for publication; that the permanent clerk make a copy thereof, with as full and correct a list of the Synods, Presbyteries, Churches, Licentiates and Vacancies, under the care of the General Assembly, as can be obtained; and cause* 1500 *copies to be published and distributed, according to the directions given, during the present sessions.*

Resolved, *That the said Committee be authorized and directed, to incorporate with, or add to, the extracts to be published, such parts of the reports made to this house by the standing Committee of Missions, as to them shall seem proper, for the information of the churches, on the Missionary business: and that they add thereto, an abstract of the state of the funds, and of receipts and disbursements; to be derived from the accounts presented to this Assembly by the Treasurer of the Corporation.*

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EXTRACTS

FROM THE

Minutes of the General Assembly.

MAY 19th, 1803.

THE General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the first Presbyterian Church in the city of Philadelphia, at 11 o'clock, A. M. and was opened by the Rev. Dr. Azel Roe, the Moderator of last Assembly, with a sermon from Psalm cii. 16.

"*When the Lord shall build up Zion, he shall appear in his glory.*"

It appeared that the following persons were appointed and attended as Commissioners to this Assembly, viz.

Of the Presbytery of Oneida.

The Rev. Bethuel Dodd.

Of the Presbytery of Albany.

The Rev. Simon Hosack. Mr. Isaac Hutton, Elder.

Of the Presbytery of Columbia.

The Rev. Aaron J. Booge.

Of the Presbytery of Hudson.

The Rev. John Clark. Mr. Nathan Douglass, Elder.

Of the Presbytery of New-York.

The Rev. Dr. Alexander M'Whorter.
——— Azel Roe: Mr. Henry Rutgers:
The Rev. Asa Hillyer: —— John Murray:
——— Samuel Miller: —— Isaac Allen: } Elders.
—— Nathl. Little.

Of the Presbytery of Long-Island.

The Rev. Joshua Hart:
——— Lyman Beecher: Mr. Nathaniel Hand, Elder.

Of the Presbytery of New-Brunswick.

The Rev. Dr. John Woodhul: Mr. John Bayard:
The Rev. James F. Armstrong: —— Nathl. Burrowes: } Elders.
——— Robert Finley: —— David Bishop:

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Of the Preſbytery of Philadelphia.

The Rev. Dr. Samuel Blair: Mr. Wm. Haslett: } Elders.
The Rev. Uriah Du Bois: —— Joel Fithian: }
——— John B. Linn.

Of the Preſbytery of New-Caſtle.

The Rev. Nathan Grier:
——— John E. Latta.: Mr. George M'Ilvaine, Elder.

Of the Preſbytery of Carliſle.

The Rev. Dr. Robert Cooper: Mr. James M'Clean: } Elders.
The Rev. Samuel Waugh: —— Matthew Dill: }
——— Robert Cathcart.

Of the Presbytery of Baltimore.

The Rev. John Brackenridge: Mr. James Irwin, Elder.

Of the Presbytery of Lewis.

The Rev. John Johnſon: Mr. William Whitely, Elder.

Of the Presbytery of Huntingdon.

The Rev. Henry R. Wilſon.

Of the Presbytery of Winchester.

The Rev. William Hill:
——— William Williamſon: Mr. Lewis Stevens, Elder.

Of the Presbytery of Redſtone.

The Rev. William Speer.

Of the Presbytery of Ohio.

The Rev. John M'Millan:
——— Thomas Marques:
——— James Hughes.

Of the Presbytery of Hanover.

The Rev. Archibald Alexander.

Of the Presbytery of Weſt-Lexington.

The Rev. James Welſh.

Of the Presbytery of Erie.

The Rev. James Sattersfield.

Of the Presbytery of Orange.

The Rev. William Paiſley.

Of the Presbytery of Union.

The Rev. Gideon Blackburn.

Of the Presbytery of Concord.

The Rev. James Hall.

Of the second Presbytery of S. Carolina.

The Rev. James Gilliland.

Delegates from the General Association of CONNECTICUT.

The Rev. Dr. Timothy Dwight:
The Rev. Aſahel Hooker.
The Rev. James Hall, was choſen Moderator, and the Rev. Robert Cathcart, Temporary Clerk.

The delegates from the Gen. Aſſembly, to the laſt Gen. Aſſociation of Connecticut, Reported; that they all attended during the

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ſeſſions of the aſſociation: were treated with great reſpect and cordiality by that body, and were much pleaſed with the attention to buſineſs, and ſpirit of harmony which prevailed among them: that the Gen. Aſſociation have formed a plan of intercourſe with the Gen. Convention of the clergy of the ſtate of Vermont, ſimilar to that which ſubſiſts between the Aſſociation and this Aſſembly: that the delegates perceived with great pleaſure, the laudable attention given by the aſſociation to the Miſſionary buſineſs; their growing ſucceſs therein, and the flouriſhing ſtate of their funds for that purpoſe: that the Aſſociation have taken meaſures for obtaining a charter of incorporation for the aid and ſecurity of their miſſionary funds: and that the general ſtate of religion within their limits, appeared, on the whole, to be favourable.

The Aſſembly called on the Preſbyteries, which have not heretofore reported on the 6th Section of the XI. chapter of the conſtitution, to exhibit their reports.

Whereupon the Presbyteries of Concord and of Union reported it as their opinion, that the alteration propoſed *ought* to be made; and they empower, on their part and behalf, the General Aſſembly to change the expreſſion, *Standing Rules*, into *Conſtitutional Rules.*

The Presbytery of Lewis reported it, as their opinion, that the change ought *not* to be made.

Reſolved, that the Presbyteries which have not yet reported on this ſubject, be careful to ſend forward their reports to the next Gen. Aſſembly.

The Presbyteries which have not exhibited hiſtories of their reſpective Presbyteries, agreeably to the order of Aſſembly in the year 1800, were called upon to produce the ſame; when a member of the Presbytery of New York, laid upon the table an hiſtorical account of that Presbytery: The other Presbyteries were not ready to report; but appeared generally, to have paid ſome attention to the ſubject.—The Aſſembly therefore enjoined on the Presbyteries, which have not compleated their hiſtorical collections; to take the moſt prompt and effectual meaſures to finiſh the ſame, and forward them to the next Gen. Aſſembly.

Purſuant to orders given by ſeveral former Aſſemblies, the Synod of the Carolinas reported, that in their opinion, the intereſt of the Redeemer's kingdom will be moſt effectually promoted, by the ſaid Synod continuing to conduct the miſſionary buſineſs in their vicinity, at leaſt for the enſuing year.—Accordingly the Aſſembly reſolved, that the Synod of the Carolinas be authorized and requeſted, to continue to conduct, with their wonted zeal and diligence, the miſſionary buſineſs on their frontiers, and elſewhere at diſcretion, and report to next Aſſembly.

The ſouthern Synods, who manage the miſſionary buſineſs in their ſeparate capacity, were called upon to report to the Aſſembly on this ſubject. Whereupon the ſynod of Pittſburgh made a verbal report, that they had ſent out three miſſionaries in the courſe of the

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laſt year.—The ſynod of Virginia, in like manner reported, that they ſent out two miſſionaries, in the courſe of laſt year; but have not received their journals; and can give no account of their progreſs or ſucceſs: that a miſſionary of the former year, had been employed for twelve months in miſſionary labours, and made a very ſatisfactory report to the ſynod in Sept. laſt.

The ſynod of the Carolinas, in like manner, failed to make a written report; but the members preſent informed the Aſſembly, that the ſaid ſynod, at their ſeſſions in October laſt, appointed ſeven miſſionaries to itinerate within their bounds, and parts adjacent, the preſent year; one of whom was to ſpend ſome time in miſſionary labours among the Catawby Indians.

The Aſſembly called on the Presbyteries to make the annual reports, required to be made by them, on the miſſionary buſineſs.

On inquiry, it appeared, that the Presbyteries, in general, conceiving that the whole miſſionary buſineſs, had been devolved on the ſtanding committee of miſſions, had given to that body ſuch information on the ſubject, as would otherwiſe have been tranſmitted to this Aſſembly. The Aſſembly accepted the apology of the Presbyteries, and approved their conduct in making their communications in manner aforeſaid; and the Aſſembly directed the Presbyteries, in future, to report on this ſubject to the committee of miſſions only; and to make their reports ſo early, as to enable the ſaid committee to avail themſelves of the information, and preſent the ſame to the Gen. Aſſembly, from year to year.

The ſtanding committee of miſſions appeared before the Aſſembly, and made a report, in part, ſtating; that the committee have ſent a circular letter to each Presbytery belonging to the General Aſſembly; excepting thoſe of the ſynods, who conduct the miſſionary buſineſs in their ſeparate capacity; in which letter they ſolicit information, reſpecting perſons proper to be employed as miſſionaries; the moſt promiſing places for their employment, and other ſubjects connected with the buſineſs.—That they have opened a correſpondence with ſundry miſſionary ſocieties, both in Europe and in America, for the purpoſe of receiving and communicating uſeful information, on the miſſionary buſineſs.*—That in purſuance of authority given them

* In their circular letter, addreſſed to certain miſſionary ſocieties in Europe, the committee give an hiſtorical account of all, or moſt of the miſſionary ſocieties, in this country; their origin, local ſituation, progreſs and ſucceſs. They dwell with particular pleaſure and copiouſneſs, on the miſſionary efforts of the General Aſſembly; their feeble beginnings, and preſent ſtrength: and they cautiouſly point to their glorious effects, which eternity only can fully unfold. Thoſe who would have their pious curioſity further gratified, are referred to the miſſionary ſermon, preached before the Aſſembly, and a vaſt concourſe of citizens, by the Rev. Henry Kollock; purſuant to the requeſt and appointment of the committee of miſſions. The appendix to this ſermon, will be particularly intereſting to the friends of religion and of humanity. It may be had of the bookſellers in Philadelphia; and will be ſent, for ſale, to the ſeveral Preſbyteries; and the profits applied toward increaſing *the triumphs of the croſs.*

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by the laſt Aſſembly, they have liquidated certain accounts, and directed the truſtees to grant warrants for the payment of certain ſums of money, amounting in the whole to 98 Dols. 70 Cts.—That they have read the report of certain miſſionaries, employed by the laſt Aſſembly, viz. thoſe of Meſſrs. Jedediah Chapman, Lindſley, Richards, M'Graw and Chavis: and the committee preſented to the Aſſembly, an abſtract of ſaid reports.—that they have adjuſted the accounts of the miſſionaries whoſe reports have been received; and a detailed account of the ſum due to each, was read. The committee cloſe the preſent report, by ſubmitting to the conſideration of the houſe, ſome principles reſpecting the miſſionaries, who may hereafter be ſent out by the Aſſembly.

On a review of the above, the Aſſembly Reſolved.

1ſt. That written inſtructions ſhall be given to the miſſionaries, who ſhall be ſent out from time to time: that the ſaid inſtructions be given in the name of the committee of miſſions; ſtating, however, that they have been approved by the General Aſſembly.

2d. That the committee ſhall have power, on any emergency, to iſſue new inſtructions to the miſſionaries, ſuited to the occaſion.

3d. That the Aſſembly approve of the orders given by the committee of miſſions, for the payment of 98 dollars 70 cents to ſundry perſons, for ſervices rendered to the Gen. Aſſembly; and that they be authorized to liquidate the accounts of the miſſionaries of laſt year; and give to them, or their repreſentatives reſpectively, draughts on the corporation, for the ſums that ſhall appear to be due.

Agreeably to an appointment made by the ſtanding committee of miſſions, the Rev. Henry Kollock, of the Preſbytery of New-York, delivered laſt evening, in the ſecond Preſbyterian church in this city, a miſſionary ſermon, from John iii. 30. *He muſt increase.*

Reſolved, That the ſaid committee be directed to preſent the thanks of this Aſſembly to Mr. Kollock for his ſermon; and to requeſt a copy thereof for publication.

Reſolved, That the committee ſuperintend the printing of a ſufficient number of copies of the ſaid ſermon, together with ſuch an appendix as they ſhall judge proper; to the intent that they may be circulated and ſold, and the profits applied to miſſionary purpoſes.

Agreeably to the order of the day, the Aſſembly proceeded to a free converſation on the general ſtate of religion within their bounds. In order that the general reſult may be collected, and laid before the Aſſembly.

Reſolved, That Mr. Miller, Mr. Alexander and Mr. Welſh, be a committee, to take notes of the information as it ſhall be given to the Aſſembly; to collect the ſame into a general and connected report, and lay it before the Aſſembly, as ſoon as may be convenient.

The members of the Aſſembly being called upon in the order of the roll, communicated ſuch information, on the general ſtate of religion, as their local circumſtances enabled them to give: and ſome

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intereſting details were given by the delegates from the General Aſſociation of Connecticut, reſpecting the ſtate of religion in that ſtate, and the vicinity thereof.

The committee appointed to collect and preſent to the Aſſembly, the ſubſtance and general reſult of the information obtained by the Aſſembly, reſpecting the general ſtate of religion within their limits, reported.

The report being read and conſidered, was adopted, and is as follows:

The committee appointed to draw up a ſtatement, as the reſult of the free converſation on the ſtate of religion, beg leave to preſent the following.—

The Aſſembly heard, at more than uſual length, and with more than common ſatisfaction, the accounts received from their members, of the ſtate of religion, within the bounds of the Preſbyterian church. Since an inquiry of this nature has become a part of the annual buſineſs of the Aſſembly, it may be confidently aſſerted that no reſult was ever preſented to our body; ſo favourable, and ſo gratifying to the friends of truth and piety.

There is ſcarcely a Preſbytery under the care of the Aſſembly, from which ſome pleaſing intelligence has not been announced; and from ſome of them communications have been made; which ſo illuſtriouſly diſplay the triumphs of evangelic truth, and the power of ſovereign grace, as cannot but fill with joy the hearts of all who love to hear of the proſperity of the Redeemer's kingdom.

In moſt of the northern and eaſtern Preſbyteries, revivals of religion, of a more or leſs general nature have taken place. In theſe revivals, the work of divine grace has proceeded, with a few exceptions, in the uſual way. Sinners have been convinced and converted by the *ſtill ſmall voice* of the Holy Spirit, and have been brought out of darkneſs into marvellous light, and from the bondage of corruption into the glorious liberty of the children of God, *without any remarkable bodily agitations, or extraordinary affections.* In this calm, and ordinary manner many hundreds have been added to the church, in the courſe of the laſt year; and multitudes of thoſe who had before joined themſelves to the Lord, have experienced times of refreſhing and conſolation from his preſence.

In many of the ſouthern and weſtern Preſbyteries, revivals more extenſive, and of a more extraordinary nature have taken place.— While many, within the bounds of thoſe Presbyteries, have been, as is hoped, effectually called, without any exerciſes other than thoſe which have generally attended the progreſs of vital piety; there have been multitudes of inſtances, in which *great bodily agitations*, and other circumſtances, out of the uſual courſe of religious exerciſe, have attended the work. As theſe extraordinary appearances have been before announced by the Aſſembly, and as the knowledge of them is generally diffuſed throughout the American churches, it is not judg-

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ed neceſſary to enter into minute details on the ſubject. The Aſſembly would only obſerve, that although they forbear to expreſs any opinion, as to the origin and nature of ſome of thoſe circumſtances, which have attended the ſouthern and weſtern revivals; and which have attracted ſo much of the attention of the religious world; yet they are conſtrained to acknowledge with thankfulneſs, that the laſt year, while it preſented a continuance, and great extention of this extraordinary work, furniſhed alſo increaſing evidence, that it is indeed the work of God, for which the friends of piety are bound to praiſe his holy name.

The Aſſembly cannot believe that a diſpenſation, by means of which, the ignorant are enlightened, the vicious reclaimed, the erroneous made to acknowledge and obey the truth as it is in Jeſus, the haughty infidel humbled and brought to bow penitent and believing before the croſs of Chriſt, and the general aſpect of ſociety, changed from diſſoluteneſs and profanity, to ſobriety, order, and comparative purity, can be any other, than a diſpenſation of the grace of God. And as there appears to be growing evidence that theſe are the happy fruits of the above mentioned remarkable work, the Aſſembly cannot heſitate to recognize in it the ſame divine power, which has, in every age, appeared in a greater or ſmaller degree, to build up Zion, to confound the wiſdom of this world, and to ſhow, that when the great Head of the church will work, none can hinder him. It would be eaſy for the Aſſembly to ſelect ſome very remarkable inſtances of the triumphs of divine grace, which were exhibited before them in the courſe of the very intereſting narratives preſented in the free converſation:—Inſtances of the moſt malignant oppoſers of vital piety being convinced and reconciled;—of ſome learned, active, and conſpicuous infidels becoming the ſignal monuments of that grace which once they deſpiſed;—and various circumſtances which diſplay the holy efficacy of the goſpel. But forbearing to enter into minute details on this ſubject, they would only in general declare, that in the courſe of the laſt year, there is reaſon to believe, that ſeveral thouſands, within the bounds of the Preſbyterian church, have been brought to embrace the goſpel of Chriſt; and large acceſſions of zeal and of ſtrength, as well as of members, given to his people.

The Aſſembly were gratified to be informed, that even in thoſe parts of our church where no remarkable revivals have occurred, the word and ordinances of the goſpel, have been, in many places, more generally, and more ſeriouſly attended upon in the courſe of the laſt year, than for ſome time before; that infidelity is leſs bold and active than formerly; and that, on the whole, appearances have become more encouraging ſince the laſt converſation in the Aſſembly on this ſubject.

The Aſſembly conſider it as worthy of particular attention, that moſt of the accounts of revivals cummunicated to them, ſtated, that

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the inſtitution of praying ſocieties, or ſeaſons of ſpecial prayer to God for the out-pouring of the ſpirit, generally preceeded the remarkable diſplays of divine grace, with which our land has been recently favoured. In moſt caſes, preparatory to ſignal effuſions of the Holy Ghoſt, the pious have been ſtirred up, to cry fervently and importunately, that God would appear to vindicate his own cauſe.—The Aſſembly ſee in this a confirmation of the word of God, and an ample encouragement of the prayers and hopes of the pious, for future and more extenſive manifeſtations of divine power. And they truſt that the churches under their care, while they ſee cauſe of abundant thankfulneſs for this diſpenſation, will alſo perceive, that it preſents new motives to zeal and fervour, in applications to that throne of grace, from which *every good and perfect gift cometh.*

The Aſſembly alſo obſerved with great pleaſure, that the deſire for ſpreading the goſpel, among the deſtitute inhabitants on our frontiers; among the blacks; and among the ſavage tribes, on our borders; has been rapidly increaſing, during the laſt year, in various parts of our church. The Aſſembly take notice of this circumſtance with the more ſatisfaction, as it not only affords a pleaſing preſage of the ſpread of the goſpel, but alſo furniſhes agreeable evidence of the genuineneſs, and the benign tendency of that ſpirit, which God has been pleaſed to pour out upon his people.

The Aſſembly conſider the proſpects of our church in the frontier ſettlements, as more favourable than they have been, at the date of any former report. They are gratified to hear, from various quarters, that new churches are rapidly forming; increaſing in the number of their members, and in their punctual attendance on the means of grace: that many of theſe churches have been, within a ſhort period, ſupplied with ſtated paſtors; and that more miſſionary labours are called for in the above mentioned ſettlements, than any arrangements heretofore made can poſſibly ſupply.

Information of a very pleaſing nature, was alſo communicated to the Aſſembly, by the delegates from the General Aſſociation of Connecticut, of a work of divine grace in various parts of that ſtate—eſpecially in Yale college; in which important inſtitution, many of the youth, have hopefully become pious.—The probable influence of ſuch an event, in ſo reſpectable a ſeminary of learning, on the church of Chriſt generally, and particularly in the ſtate of Connecticut, cannot but make a very pleaſing impreſſion on the friends of piety.

On the whole, the Aſſembly cannot but declare with joy, and with the moſt cordial congratulations to the churches under their care, that the ſtate and proſpect of vital religion in our country, are more favourable and encouraging, than at any period within the laſt forty years. They ſee indeed much to lament, in the infidelity, the vice, the profaneneſs, the lukewarmneſs and formality, which ſtill in many places abound: but they believe it would be ingratitude

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to the gracious head of the church, as well as injuſtice to the friends of religion, not to announce, that the aſpect of our American Zion is, in general, unuſually cheering:—and that thoſe who feel intereſted in the advancement of the Redeemers kingdom, while they are called upon by new and additional motives to implore the continuance and extenſion of his mercy, have abundant reaſon to be encouraged, and to rejoice in the hope that God will make ſtill more rich and glorious diſplays of his power and grace—"until he eſtabliſh Jeruſalem and make her a name and a praiſe in the earth—Until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burneth."

The ſeaſon for ſpecial prayer, and other religious exerciſes, appointed for laſt evening, was duly attended by the members of the Aſſembly, and a very large concourſe of the citizens.

Dr. Green, who has ſerved the General Aſſembly as ſtated clerk ſince its firſt inſtitution, having ſent in his reſignation; the Aſſembly accepted the ſame; and reſolved, that the thanks of this houſe be preſented to Dr. Green, for his long, diligent and faithful ſervices; and that the Aſſembly proceed to elect another to ſerve in his ſtead. A ballot being taken, the Rev. Philip Milledoler was duly elected.

A petition from the Rev. Thomas L. Birch, a foreign miniſter, was brought in and read. In this petition Mr Birch ſtates, that in purſuance of permiſſion given by the laſt General Aſſembly, he applied to the Preſbytery of Huntingdon, to be received on trials; agreeably to the ſtanding regulation reſpecting the reception of foreign miniſters and licentiates: that the ſaid Preſbytery refuſed to receive him agreeably to his requeſt; giving as a reaſon, that certain reports, affecting Mr. Birch's moral character, were circulated within the bounds of the Preſbytery of Ohio; and were ſanctioned by the minutes of this Preſbytery. Mr. Birch therefore applied to the Aſſembly, and prayed for redreſs.

Mr. Birch was heard in ſupport of his petition, and the members of the Preſbytery preſent, were heard in explanation and defence of their deciſion, in rejecting Mr. Birch.—The Aſſembly then proceeded to the conſideration of Mr. Birch's petition, when a motion was made and ſeconded, that it be reſolved, that as the laſt Aſſembly, had fully conſidered the reports in the Preſbytery of Ohio, referred to in the records of the Preſbytery of Huntingdon, and declared that theſe ſhould be no bar to the reception of Mr. Birch, by any Preſbytery; the Preſbytery of Huntingdon acted improperly in rejecting him, *on that ground.* After ſome diſcuſſion, the further conſideration of this ſubject was deferred till the afternoon.

The Aſſembly reſumed the conſideration of Mr. Birch's petition.

The reſolution moved in the forenoon being under conſideration, a motion was made and carried to poſtpone the ſame, in order to introduce the following, as a ſubſtitute, viz.

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Resolved, That as the laſt Aſſembly have declared, that any Preſbytery is at liberty to receive Mr. Birch on trials, the Preſbytery of Huntingdon ought not to have rejected him on the ground mentioned in their records; but to have taken him up, and dealt with him according to his merits. The queſtion on this motion was determined in the affirmative.

It was then moved and ſeconded, that the Preſbytery of Huntingdon, or any other to which he may apply, be directed to receive Mr. Birch on trials, agreeably to the regulations reſpecting the reception of foreign miniſters and licentiates; and that ſuch Preſbytery may abridge the period of his probation, if they think fit.

The ſame being under conſideration, it was moved and ſeconded, to ſtrike out in the above reſolution, the words "or any other to which he may apply."

After ſome debate on this amendment, *the* Aſſembly adjourned.

The Aſſembly reſumed the conſideration of Mr. Birch's petition.

The amendment moved laſt evening was poſtponed, in order to inſtitute an enquiry, whether Mr. Birch has conformed to the injunction of laſt Aſſembly, requiring him not to preach within the bounds of the Preſbytery of Ohio; without the permiſſion of that Preſbytery. Mr. Birch having been charged in the courſe of debate, with violating this injunction; he was called, and an opportunity given him, to make his defence *on that particular point*. Mr. Birch appeared, and deſired to be heard *generally*, on the ſubject of his petition. The Aſſembly reſolved, that as he had already been fully heard, on every thing that can effect the deciſion of the queſtion before the houſe, except only the one contemplated; Mr. Birch, ſhall, for the preſent, confine his defence to that point only: but that he ſhall afterwards have a full opportunity, of vindicating his character on any particular, in which it ſhall appear to labour.

Whereupon Mr. Birch declined to ſpeak further, and withdrew in a contemptuous manner; ſignifying his intention to decline the juriſdiction of the General Aſſembly.

Therefore, resolved, That in conſequence of his conduct, and alſo of his having never been in regular miniſterial communion, with the Presbyterian church in the United States of America; the Gen. Aſſembly decline all further proceedings with Mr. Birch, and declare to the people, and to the ſeveral Presbyteries in their connection; that he is a perſon, henceforth, poſſeſſed of no authority derived from ſaid church, to exerciſe any part of the miniſterial functions.*

An election was held for the choice of a ſtanding committee of miſſions, when the Rev. Doctors Samuel Blair and Aſhbel Green, the Rev. Meſſrs. Philip Milledoler and Jacob J. Janeway: Doctor Elias Boudinot; Meſſrs. Ebenezar Hazard and Robert Smith, were elected members of the committee for the enſuing year.

* The foregoing are all the minutes reſpecting Mr. Birch, made by the Aſſembly of *this year*.

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The Preſbytery of Ohio informed the Aſſembly, that, agreeably to the order of laſt Aſſembly, they ſent a miſſionary to Marietta, and that his journal has been laid before the committee of miſſions.

The Aſſembly took into conſideration, that part of the communication from the ſynod of Kentucky, wherein they ſtate, that they find themſelves unable to anſwer the demands upon them for miſſionary labours; and pray the Aſſembly to attend to their deſtitute ſituation; and ſend out miſſionaries to ſpread the bleſſings of the goſpel, among the multitudes within their limits and on their borders; who are looking for, and ready to hail, the meſſengers of the goſpel of peace.

On motion, it was agreed, that the requeſt be granted; and that *that* part of the country, be conſidered as under the care of the General Aſſembly, in miſſionary concerns; and that the committee of miſſions be directed to pay attention to it.

On a review of the ſecond report of the committee of miſſions, the Aſſembly, adopted the following reſolutions, viz.

Reſolved, That the Rev. Meſſrs. William Arthur, John Lindſley, Stewart Williamſon and Dr. Thomas Read; together with Mr. John Chavis, a black man, licenced by the Preſbytery of Lexington, be appointed miſſionaries, for the times, and on the routes ſpecified in the report.

Reſolved, That the Rev. Mr. Blackburn, be employed as a miſſionary to the Cherokee Indians; and that the ſtanding committee of miſſions, give him ſuch inſtructions, as circumſtances, in their opinion, require.*

Reſolved, That the miſſionaries be left at diſcretion, as to the time of the year in which to perform their ſervices, provided their tours be completed, ſo as to enable them to report, agreeably to the inſtructions of the committee of miſſions.

Reſolved, That the committee be veſted with diſcretionary power, to ſend miſſionaries, the enſuing year, to Norfolk in Virginia; to the city of Waſhington; to the Geneſee and Sparta, in Ontario County, State of New-York; if it can be done without embarraſſing the funds.

Reſolved, That it be enjoined on the Preſbyteries, to uſe their utmoſt diligence, to find out and recommend ſuitable perſons, and eſpecially ordained miniſters, to be employed as miſſionaries: as it is contemplated to ſend out many more miſſionaries the enſuing year, than the preſent†.

* Mr. Blackburn is taking meaſures, under the auſpices of the committee of miſſions, for eſtabliſhing a ſchool on the borders of the Indian Territory, for the purpoſe of inſtructing the Indian youth in the Engliſh language, Agriculture and the mechanical arts, with other branches of uſeful knowledge.

† The committee cloſe an intereſting report, in nearly the following terms: "It is greatly to be lamented, that ſuch a ſcarcity of miſſionaries Exiſts-

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Resolved, That the synod of the Carolinas, be authorized and requested, to send a missionary, the next summer, for six months, to the Mississippi Territory; and that the General Assembly will assist them, if necessary, in paying for his services.

And whereas it is of great importance, that the pulpits of those missionaries, who have pastoral charges, be regularly and fully supplied; and so the missionaries enabled to prosecute their labours, without anxiety, or apprehension, on that score;

Resolved, That the following preachers be appointed; and they hereby are appointed, to supply the pulpits of Dr. Read and Mr. Arthur, during their missionary tours: that the said missionaries, give seasonable notice to the persons appointed; and that these last pay a special attention to the fulfilment of their appointments.

The Rev. John Collins, was appointed to supply Dr. Read's pulpit, the first sabbath, in the term of his mission: Rev. John E. Latta, the second: Rev. John Johnson, the third: Rev. Thomas Grier, the fourth: Dr. Samuel Blair, the fifth: Rev. John B. Linn, the sixth: Rev. Philip Milledoler, the seventh; and Mr. John Waugh, the rest of the time.

The Rev. Francis A. Latta, was appointed to supply Mr. Arthur's pulpit, the first sabbath, in the term of his mission: Rev. Nathan Grier, the second: Rev. Alexander Mitchell, the third: Rev. Nathaniel W. Sample, the fourth: Rev. William Latta, the fifth: Rev. Jacob J. Janeway, the sixth: Rev. Alexander Mitchell, the seventh: and the Rev. Francis Hindman, the eighth.

The Assembly called on the Presbyteries, which are required to make annual collections for missionary purposes, to report how far they have complied with the orders of the Gen. Assembly on this subject. It appeared, in consequence, that the Presbyteries of Oneida, Albany, Columbia, Hudson, New-York, Long-Island, New-Brunswick, Philadelphia and Carlisle, have substantially done their duty in reference to this collection. The Presbyteries of New-Castle, Baltimore, Huntingdon, and Lewis, have not made the collection.

Ordered, That these Presbyteries take the most prudent and effectual measures, to forward to the treasurer of the General Assembly, an annual collection (in common with other Presbyteries) to be applied to missionary purposes.

True it is, that enough have been found to exhaust the scanty funds of this year; reduced, as they have been, by anticipations. But had the funds been as large as they are likely to become shortly; a sufficiency of missionaries could not be procured. A prodigiously extensive field, lies ready for cultivation. From every part of it the cry is heard, "come hither and help us." The hand of liberality has been extended, for the relief of those who are perishing for lack of knowledge. Christian Charity is waiting in eager expectation of the effects. The spirit of God, having come down, and already wrought wonders of grace, is ready to go forth with the missionaries of the cross, and to second their labours—*Missionaries*—MISSIONARIES of piety, talents, prudence and zeal, only are wanting."

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Ordered, That the commiſſioners to this Aſſembly, from the Preſbyteries which have failed to make the collection, lay a copy of the above minute; before their Preſbyteries reſpectively.

Resolved, That the Preſbyteries, in future, agreeably to orders heretofore given, be careful to report to the Aſſembly, from year to year, the names of the congregations within their bounds reſpectively, which make this collection, and the ſpecific ſum paid by each.

Resolved, That all the perſons, who have heretofore received appointments, as agents of the Gen. Aſſembly, continue to proſecute their ageney at diſcretion, during the enſuing year: that they pay a ſpecial attention to recovering the arrears due on their ſubſcription papers; and report to next Aſſembly.

Resolved, That the agents who have not reported to this Aſſembly, be careful to forward their reports and accounts, to next Aſſembly.

Resolved, That the Preſbyteries of Albany, Oneida and Columbia, be, and they hereby are, conſtituted and formed into a ſynod; to be known by the name of the ſynod of Albany: that they hold their firſt meeting in the Preſbyterian church of Albany, on the firſt Wedneſday of October next; at 2 o'clock, P. M. and be opened with a ſermon by the Rev. Jedediah Chapman; or, in caſe of his abſence, by the next ſenior miniſter who may be preſent; and that they afterwards meet on their own adjournments.

Resolved, That the Preſbytery of Abingdon be, and it hereby is, taken from under the care of the ſynod of the Carolinas; and placed under the care; and formed into a conſtituent part of, the ſynod of Virginia.

A communication was received through the committee of overtures, ſtating the great labour and expence, to which the diſtant Preſbyteries, in the ſouth and weſt, are ſubjected, in ſending commiſſioners to the General Aſſembly; and praying that a plan may be deviſed, to afford them aid from the funds of the Aſſembly.

Resolved, That the Aſſembly are fully perſuaded of the propriety and importance of rendering ſuch aid; as far as practicable; and do hereby recommend it to all the Preſbyteries under the care of the Aſſembly, to conſider the propriety of giving ſuch aid, and the beſt means of effecting it, and to report, on this ſubject, to the next General Aſſembly.

A letter was received from certain citizens of Philadelphia ſtiling themſelves *friends of humanity*; accompanied with a preſent of two hundred copies of a publication on the *Vaccine diſeaſe*: requeſting that the Aſſembly will take meaſures to have the ſame diſtributed among the people, for their information on the ſubject; and to haſten that expected and deſirable event—*the total extermination of that loathſome and fatal diſeaſe, the ſmall-pox*. Fifty additional copies of the ſame publication, accompanied with a few copies of Dr. Jenner's inſtructions on the practice of Vaccine inoculation, were alſo received from

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the ſame benevolent perſons; with a requeſt, that they may be ſent by the miſſionaries from this Aſſembly, to the frontiers of the country, and diſtributed, for the caution and direction of thoſe who have leſs opportunity of obtaining medical aid and advice, on the ſubject of Vaccine inoculation.

The preſent was thankfully accepted by the Aſſembly; who feeling perfectly diſpoſed, to co-operate with thoſe friends of humanity, diſtributed the two hundred copies aforeſaid among the members; to be uſed, at their diſcretion, for promoting the end in view. The fifty copies, with the inſtructions accompanying them, were tranſmitted to the ſtanding committee of miſſions; to the intent, that they may be employed for the purpoſes aforeſaid.

The committee appointed by laſt Aſſembly, to prepare an edition of the extracts of the General Aſſembly reported, that they have compleated the buſineſs aſſigned to them; and that forty-eight compleat copies, ready bound, are now in the hands of the Treaſurer of the corporation; ſubject to the orders of the General Aſſembly.

Reſolved, That one copy of the ſaid extracts, be allotted to each ſynod, and one to each Preſbytery under the care of the Aſſembly: one to the committee of miſſions; one to the truſtees of the General Aſſembly; and that one copy be preſented to the General Aſſociation of Connecticut: That the treaſurer deliver the ſame, to the perſons who may apply for them; and take their receipts reſpectively, diſtinctly marking for what body they are received.

Reſolved, That the Rev. Doctors Blair, Tennent and Green; the Rev. Meſſrs. Irwin, Milledoler, Linn, Potts and Janeway; be a committee, to take into conſideration, the expediency of publiſhing a new edition of the Confeſſion of faith &c. of this church—to conſider whether any, and, if any, what alterations ought to be made in the ſaid Confeſſion of Faith &c. and to make ſuch preparatory arrangements on this ſubject, as they ſhall judge proper, and report to next Aſſembly.

And whereas, this Aſſembly have been informed, that one or more unauthorized editions, of the Confeſſion of Faith and the form of government and diſcipline of this church; have been publiſhed within a ſhort period.

Reſolved, That the General Aſſembly cannot recognize as accurate, or recommend to the churches under their care, any edition of the ſaid Confeſſion of Faith, publiſhed ſince that which was printed by Robert Aitken, in the year 1797; under the direction of the General Aſſembly: and the Aſſembly would further declare to the churches in their communion, that no edition of the ſaid Confeſſion of Faith ought, in future, to be purchaſed or encouraged by them, except ſuch as may be publiſhed by the authority of the Aſſembly.

The following report of a committee, was adopted by the Aſſembly, as a general regulation on the ſubject of reports from inferior, to ſuperior judicatures.

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I. The Preſbyteries ſhall direct each congregation, whether ſupplied with a paſtor or vacant, to make an annual report to the Preſbytery to which it belongs; ſtating the number of communicants; and the number of perſons baptized the preceeding year; and whether in infancy or adult years.

II. Preſbyteries ſhall make annual reports to their ſynods; ſtating —A liſt of Paſtors, in the order of ſeniority, with their Churches annexed:

——Of Miniſters without paſtoral charges, in the ſame order:

——Of Licentiates and vacancies; diſtinguiſhing thoſe vacancies which are able to ſupport a paſtor, from thoſe which are not.

Theſe reports ſhould be cloſed, by an hiſtorical account of Licenſures, Ordinations, Inſtalments, ſuſpenſions, depoſitions, tranſlations, deaths: and alſo of members or licentiates received or diſmiſſed, in the uſual form.

III. Synods ſhall report to each General Aſſembly, and detail the whole Preſbyterial reports, except the hiſtorical account above mentioned; which may be omitted at their diſcretion.

IV. Preſbyteries ſhall ſend to each General Aſſembly, a duplicate of their report to the Synod; omitting the hiſtorical detail aforeſaid, if they think proper: and adding the amount of the collection made by each church, for the funds of the Aſſembly the preceeding year; with ſuch information on the miſſionary buſineſs as ſhall ſeem uſeful; provided they have not previouſly forwarded this information (which we earneſtly recommend) to the committee of miſſions.

V. Every fifth year, beginning with the year 1805, the Preſbyteries ſhall add to their reports to the General Aſſembly; and to their reports to the next preceeding Seſſions of Synod: a detail of baptiſms, communicants &c. received from their churches, at a recent date; making the ſame as full and correct as poſſible; to the end that it may be printed with the extracts of the year, if the Aſſembly ſhall think proper.

All reports ſhould bear date and ſignature; and if by any means they fail of being ſent to the proper judicatory, ſhould be forwarded to the ſtated clerk, by mail or otherwiſe.

Reſolved, That this General Aſſembly be diſſolved; and that the next General Aſſembly be required to meet, in the Firſt Preſbyterian Church in the city of Philadelphia; on the third Thurſday of May next, at 11 o'clock A. M.

Whereupon the Moderator diſſolved the Aſſembly, agreeably to the form preſcribed in the Conſtitution, and

Concluded with Prayer.

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APPENDIX.

[*Containing a list of the Synods, Presbyteries, Churches, Ministers and Licentiates, under the care of the General Assembly; with a general view of their funds, and of the receipts and disbursements of the year beginning June 1st. 1802 and ending May 31st, 1803, both days inclusive.*]

N. B. The general arrangement is from the North East to the South West. An attempt is made to give the names of the ministers, in the several Presbyteries, in the order of seniority, with their pastoral charges annexed—Blanks will be found after the names of those who have no pastoral charges. The sums of money annexed to the names of certain churches, are the collections paid by them in the course of the year into the fund annually expended in the support of missionaries, &c. Some Presbyteries have paid into the treasury the aggregate sum raised by their congregations, without distinguishing the sum collected by each; and credit is given accordingly.

The four Synods last enumerated in this appendix, have had arrangements of their own, for conducting the missionary business; and have, (it is presumed) funds of their own. Neither these funds, nor the collections by which they are supplied, being known to the committee, no account of them can be here given.

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THE General Assembly has under its care and inspection seven Synods, viz.

I. The Synod of Albany.
II. The Synod of New-York, and New-Jersey.
III. The Synod of Philadelphia.
IV. The Synod of Pittsburgh.
V. The Synod of Kentucky.
VI. The Synod of Virginia.
VII. The Synod of the Carolinas.

I. The Synod of Albany contains three Presbyteries, viz.

1st. The Presbytery of Oneida, consisting of six ministers, as follows:

Ministers.	*Congregations.*	*Collections.*
Jedediah Chapman:		
Peter Fish:		*Dolls.*
John Lindsley:		
Bethuel Dodd:	United society of Whites-Town	
Isaac Lewis:	Cooperstown.	
Samuel F. Snowden:	First Presbyterian Church of Whitestown.	6 25

Vacancies, able each to support a pastor:

Cherry Valley, Springfield. *Not able.* { Little Falls. Holland Patent.

2. The Presbytery of Columbia, consisting of three ministers, as follows:

Aaron J. Booge:	Stephentown.
Jonas Coe:	Lansingburgh and Troy.
Frederick Halsey:	Plattsburgh.

Vacancies, able each to support a pastor.

Hudson:	Union Village.
Cambridge:	Salem.
	Hebron and Grandville. } *United do.*
Not able.	Kingsbury.

3. Presbytery of Albany, consisting of six ministers, as follows:

Simon Hosack:	Johns-Town.
William Clarkson:	Schenectady.
Joel Bradley:	Battston.
Eliphalet Nott:	Albany.

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Miniſters.	*Congregations.*	*Collections.*
Joſeph Sweetman:	Charlton.	
John J. Chriſtie;	Galway and Amſterdam.	
Licentiates.	*Vacancies*, able each to ſupport a paſtor:	
Reuben Sears.	New Scotland.	
	Kingſborough.	
Not able.	Carliſle.	
	Been.	
	Breadalbane.	

Iſaac Hutton paid, in behalf of the Preſbytery of Albany, 27 50

II. The Synod of New-York and New-Jerſey, contains four Preſbyteries, viz.

1. *The Preſbytery of Hudſon, conſiſting of eight miniſters, as follows:*

Solomon Mead:	
Nathan Ker;	Goſhen.
John Minor:	Union.
Andrew King:	Wallkill.
Jonathan Freeman;	Newburgh and New-Windſor.
Methuſelah Baldwin:	Scotchtown.
Joſiah Henderſon:	Bedford.
John Clark;	Pittſburgh.
Licentiates.	*Vacancies*, able each to ſupport a paſtor.
Iſaac Vandorn;	Hopewell.
—— Prime.	Florida.
	Franklin.
	Salem.
	Fiſhkill.
	Warwick. } if united do.
	Amity. }
Not able.	Bethleham.
	Pleaſant Valley.
	Deer Park.

Nathan Ker paid, in behalf of the Preſbytery of Hudſon, 47 86

2. *The Preſbytery of New-York, conſiſting of twenty three miniſters, as follows:*

John Rodgers, D. D:	New-York.
Jonathan Elmer:	
Benjamin Woodruff:	Weſtfield.
Alexander M'Whorter, D.D:	Newark.
Azel Roe, D. D:	Woodbridge.
Jacob Vanarſdalen:	

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Miniſters.	*Congregations.*	*Collections.*
John M'Knight; D. D:	New-York.	
Lemuel Fordham:	Blackriver.	
Aſa Hillyer:	Orange Dale.	
Aaron Condict:	Hanover.	
Samuel Miller:	New-York.	
Gerſhom Williams:		
Henry Cook:	2d. Church of Woodbridge.	
James Richards:	Morris-Town.	
Robert Smith:	Savannah, ſtate of Georgia.	
Edward D. Griffin:	New-ark.	
Amzi Armſtrong:	Mendham.	
James G. Force:		
Robert H. Chapman:		
Buckley Carl:		
Matthew La Rue Perine:	South Hanover.	
Henry Kollock:	Elizabeth-town.	
Stephen Hart:		
	Vacancies, able each to ſupport a paſtor.	
Licentiates.		
Stephen O. Thompſon:	Springfield.	
Elias Riggs:	Connecticut Farms.	
Eliezer Burnet:	Rahway.	
Iſrael Ward:	New-Providence.	
	Rockaway	

Azel Roe, paid in behalf of the Preſbytery of New-York, 135 00

3. *The Preſbytery of Long-Iſland, conſiſting of fifteen miniſters, as follows:*

Benjamin Goldſmith;	Aquebogue & Mattituck.
William Schenck:	Huntingdon.
George Faitoute;	Jamaica.
Joſhua Hart:	
Nathan Woodhul:	Newton.
Zechariah Green:	Brookhaven.
Aaron Woolworth;	Bridgehampton.
Luther Gleſon:	Smith-Town and Iſlip.
Joſeph Hazard:	Southold.
Wait Carnwell:	
Daniel Hall:	Sagharbour.
David S. Bogart:	Southampton.
Lyman Beecher:	Eaſthampton.
Jacob Cram:	
Herman Dagget:	

Vacancies, able to ſupport a paſtor,
Weſthampton: Hampſtead and Freſh-pond, united.
Middletown and Southaven, ditto.

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Miniſters.	*Congregations.*	*Collections.*
Lyman Beecher, paid in behalf of the Preſbytery of L. Iſland,		35 00

4. *The Preſbytery of New-Brunſwick, conſiſting of eighteen miniſters, as follows:*

John Woodhul, D. D:	Freehold.
Samuel S. Smith, D. D:	Preſident of the College of New-Jerſey.
Andrew Hunter:	
James F. Armſtrong:	Trenton and Maidenhead.
William Boyd:	Lamington.
Joſeph Rue:	Pennington & Trenton 1ſt. Ch.
Joſeph Clark:	New-Brunſwick.
Thomas Grant:	Amwell & Flemington.
Cyrus Guilderſleeves:	Medway in Georgia.
Nathaniel Harris:	
David Barclay:	Boundbrook
Robert Finley:	Baſkenridge.
Holloway Hunt:	Kingwood, Bethlehem & Alexandria.
William B. Sloan:	Greenwich & Mansfield.
George S. Woodhul:	Cranbury.
David Comfort:	Kingſton.
John Cornwell:	Allen-Town & Nottingham.
Ebenezer Grant:	
Licentiate.	*Vacancies.*
Joſeph Caldwell:	Newton and Hardiſton, if united able to ſupport a paſtor.
	Shrewsbury Shark River and Middletown-point, do. do.
	Hardwick and Hackets-Town, ditto do.
	Oxford & Mount Bethel, do.

Joſeph Clark paid, in behalf of the Preſbytery of New-Brunſwick. 54 00

III. The Synod of Philadelphia, contains ſix Preſbyteries, viz.

1. *The Preſbytery of Philadelphia, conſiſting of ſeventeen miniſters, as follows:*

Samuel Blair, D D:		
William M. Tennent: D. D.	Abington, Norriton, and Providence	7 17
James Boyd:	Newton and Benſalem	
Nathaniel Irwin:	Neſhaminey.	6 00
John Davenport:	Deerfield.	

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Miniſters.	*Congregations.*	*Collections.*
Aſhbel Green, D. D:	2d. Preſbyterian Ch. Philada.	68 35
Philip Milledoler:	3d. Presbyterian Ch. Philada.	42 34
Ethan Oſborne:	Fairfield.	
Uriah Du Bois:	Deep Run and Tinecum.	
Jacob J. Janeway:	2d. Presbyterian Ch. Philada.	
John B. Linn, D. D:	1ſt. Presbyterian Ch. Philada.	30 00
Robert Ruſſel:	Allen's Townſhip.	
Thomas Picton:	Woodbury & Timber Creek.	3 35
Abijah Davis:		
George Potts:	4th. Preſbyterian Ch. Philada.	
William Latta:	Great Valley and Charleſton.	
David Edwards:	Penns-neck & Alloways Creek.	
Licentiate.	*Vacancies*, able to ſupport a paſtor.	
John Jones:	Cape May, Pitts-Grove.	
	Bridgeton & Greenwich, united.	
Not able.	Milleville.	

2. *The Preſbytery of New-Caſtle, conſiſting of fifteen miniſters, as follows:*

William M'Kennan:	Red-clay-creek.
Colin M'Farquhar:	Donnegal.
Alex. Mitchell:	
Thomas Read, D. D.	2d. Preſbyterian Ch. (Wil.)
Nathaniel W. Sample:	Lancaſter, Leacock and Middle-Octararo.
George Luckey:	Centre and Bethel.
Nathan Grier:	Forks of Brandywine.
Francis Hindman:	
Samuel Leacock:	
William Arthur:	Pequea.
Samuel Martin:	Chanceford and Slateridge.
John Collins:	St. Georges.
Francis A. Latta:	1ſt. Presbyterian Ch. (Wil.)
John E. Latta:	New-Caſtle & Chriſtiana Bridge.
Thomas Grier:	Middleton & Lower Brandywine.
Licentiates.	*Vacancies*, able to ſupport a paſtor.
Meſſrs. Wallace;	Upper Octararo.
	Fag's Manor.
Waugh:	New-London.
	Weſt-Nottingham.
Williamſon:	The Rock.
	Cheſnut Level and Little Britain, united.

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Miniſters.	*Congregations.*	*Collections.*
Hood:	Drawyers and Middleton (Delaware) united.	
M'Graw:	Head of Chriſtiana.	
Cummins:	White Clay Creek.	
Not able.	Pencader.	
	Deer-Creek.	
	Chatham.	

3. *The Presbytery of Carliſle, conſiſting of nineteen miniſters, as follows:*

Charles Nisbet, D. D.	Preſident of Dickenſon College.	
Robert Cooper, D. D.		
John Slemons:		
Daniel Jones:		
John King, D. D:	Upper W. Connegocheague.	5 00
Robert Davidſon, D. D:	Carliſle.	
John Linn:	Sherman's Valley.	3 00
Samuel Waugh:	Silver Spring and Monaghan.	
James Snodgraſs:	Hanover.	
William Paxton:	Lower Marſh-Creek.	4 00
Robert Cathcart:	York and Hopewell.	14 00
Nathaniel R. Snowden:	Harriſburgh.	6 50
David Denny:	Chambersburgh.	
Francis Herron:	Rockey Spring.	
Patrick Davidſon:	Toms Creek and Piny Creek.	
Joſhua Williams:	Big Spring.	
David M'Connaughy:	Upper Marſh Creek and Great Connewago.	
Robert Kennedy:	Eaſt & Weſt Connegocheague.	
Amos A. M'Ginley:	Upper & Lower Path Valley.	
Licentiates.	*Vacancies*, able to ſupport a paſtor.	
James Graham:	Middle Spring.	3 00
James Adair:	Paxton & Derry united.	
Joſeph Brady:	Tuſcarora & Falling waters, united.	
John Moody:	Sherman's Creek & Mouth of Juniata, united.	
Not able.	Bedford.	
	Williamſpoint.	
	Hager's-Town.	
	Great Cove.	

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4. *The Preſbytery of Baltimore, conſiſting of eight miniſters, as follows:*

James Muir D. D:	Alexandria.
Stephen B. Balch:	Georgetown.
Enoch Matſon:	Bermuda.
David Wiley:	
Samuel Knox:	
John Backenridge:	
William Maffit:	
James Inglis:	Baltimore.

Vacancies, able to ſupport a paſtor: Capt. John, Seneca and Difficult in connection.

Not able: City of Waſhington; Bladenſburgh; Frederic-Town.

5. *The Presbytery of Lewis, conſiſting of four miniſters, as follows:*

Samuel M'Masters:	Snow-Hill, Pitts-Creek and Rehoboth.
John Burton:	Lewis-Town, Coolſpring and Indian river.
John Johnſon:	Murderkill.
John B. Slemons:	Monokin and Wicomico.

Licenciate: James Laird.

Vacancies, able to ſupport a paſtor Buckingham, Queponco and Blackwater, in connection.

Not able: Broad-Creek; Vienna; Duck-Creek; Queen Anns; St. Johns.

6. *The Presbytery of Huntingdon, conſiſting of ſeventeen miniſters, as follows:*

John Hoge:	
Hugh Magill:	
David Bard:	
Matthew Stevens:	Shaver's Creek.
James Johnſton:	Eaſt Kiſhacoquillas & Dry Valley.
John Johnſton:	Huntingdon and Hartslog:
Hugh Morriſon:	Northumberland and Sunbury.
John Bryſon:	Chilisquaque and Warriors run.
Iſaac Grier:	Pine-Creek and Great-Island.
Aſa Dunham:	
Samuel Bryſon:	Warriors Mark & Sinking Valley.
John B. Patterſon:	Derry and Mahoning.

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Alexander M'Ilvaine:	Upper Tuſcarora, &c.
John Coulter:	Lower Tuſcarora, &c.
William Stewart:	Sinking-Creek, Penns-Creek, and Spring Creek.
Matthew Brown:	Mifflin and Loſt Creek.
Henry R. Wilſon:	Bellefonte and Lick-run.
	Vacancies.
Licentiate.	Lewis Town, Wayne, Buffaloe.
James Jackſon:	White Deer, Weſt Kiſhacoquillas.
	Hares Valley, Shirleyſburgh.
	Frank's Town, Millar's Town.
	Lycoming: neither of which is able to ſupport a paſtor, in its ſeparate capacity.

IV. The Synod of Pittſburgh, contains three Preſbyteries, viz.

1. *The Presbytery of Redſtone, conſiſting of eleven miniſters, as follows:*

James Power:	Mount Pleaſant.
Joſeph Henderſon:	Ebenezer and Bethel.
James Dunlap:	Laurel Hill.
Jacob Jennings:	Dunlaps Creek & Little Redſtone.
John M'Ferrin:	Salem.
Samuel Porter,	Congruity.
George Hill,	Fairfield and Donnegal.
William Swan,	Long-Run and Sawickly.
David Smith,	Rehoboth and Roundhill.
James Adams,	George's Creek and Union.
Francis Laird,	Polk-run and Plumb Creek.
	Vacancies able to ſupport a paſtor.
Licentiates.	Pittſburgh.
William Moorhead,	Greenſburgh and Unity, united.
James M'Clean.	Pitts-Townſhip & M'Keeſport, do.
	Morgan Town & Middleton do.
Not able.	Union Town, Tyrone.
	Sandy Creek, Croſſings.
	Clerkſburgh, Tiger Valley.
	Somerſet. Turkey-foot.
	Wheatfield, Stony Creek.

2. *The Presbytery of Ohio, conſiſting of ſixteen miniſters, as follows:*

John M'Millan:	Chartiers.
Joſeph Patterſon:	Raccoon.
James Hughes:	Lower Buffaloe and Short-Creek.
John Brice:	Three Ridges and Wheelin.
Thomas Marques:	Croſs-Creek.

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Thomas Moore :		Ten-Mile.
Samuel Ralſton :		Mingo-Creek & Horſe Shoe Bottom.
William Woods :		Bethel and Lebanon.
George Scott :		Mill-Creek and the Flats.
John Anderſon :		Upper Buffaloe.
Andrew Gwinn :		Pidgeon-Creek and Pike-Run.
John Watſon :		Millers-Run.
Joſeph Anderſon :		Richlands, Short-Creek & Croſs-Roads.
John M'Clean :		
Eliſha M'Curdy :		Croſs-Roads and Three-Springs.
James Snodgraſs :		Steubenville and Iſland-Creek.
		Vacancies able to ſupport a paſtor.
Licentiates.		Waſhington ; New-Lancaſter and
Stephen Lindſly ;		Ruſh-Creek united.
Cephas Dodd ;		Jefferſon, Wayneſburgh ;
Robert Johnſton ;	*Not able.*	Charles-Town, Grave-Creek ;
Alexander Cook.		Yellow-Creek, Long's-Run.

3. *The Preſbytery of Erie, conſiſting of nine miniſters, as follows :*

Thomas E. Hughs :		Mount Pleaſant and New Salem.
William Wick :		Hopewell and Young's-Town.
Samuel Tate :		Cool Spring and Upper Salem.
Joſeph Stocton :		Meadville and Sugar Creek.
Robert Lee :		Amity and Big Spring.
James Sattersfield :		Moorfield and Upper Neſhannick.
William Wiley :		Fairfield, Upper and Lower Sandy creek.
John Boyd :		Union and Slate-Lick.
Abraham Boyd :		Bull-Creek and Middleſex.
		Vacancies able to ſupport a paſtor.
Licentiate.		Slippery Rock and Lower Neſhannick, united.
William Woods :		Weſtfield and Poland do.
		Upper and Lower Greenfield and Erie, do.
		Scrub-Graſs and Bear Creek, do.
		Warren, Break-Neck.
		Thorn's Tent, Concord.
		Franklin, Big Sugar Creek.
	Not able.	Oil-Creek, Gravel-Run.
		Middle Brook, Power's Mill.
		Croſſings of Coſſawaga and Pymatuning.

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V. The Synod of Virginia, contains three Preſbyteries, viz.

1. *The Preſbytery of Winchester, conſiſting of ſeven miniſters, as follows:*

Amos Thompſon:	
Moſes Hoge:	Shepherd's-Town.
Naſh Le Grand:	Cedar Creek and Opekon.
William Hill:	Wincheſter and Hopewell.
William Williamſon:	South River and Flint River.
John Lyle:	Frankfort, Rumney & Springfield.
Joſeph Glaſs:	Middletown and Back Creek.
	Vacancies.
Licentiate.	Concrete, able to ſupport a paſtor.
John Mines.	Charleſtown & Lancaſter, not able.

2. *The Presbytery of Hanover, conſiſting of twelve miniſters, as follows:*

James Waddel, D. D.	
William Irwine,	
Archibald M'Robert,	
James Mitchel,	The Peaks.
John D. Blair,	Hanover.
James Turner,	The Peaks.
Archibald Alexander,	Briery and Cumberland.
Matthew Lyle,	Briery and Buffaloe.
Drury Lacey,	Cumberland.
James Robinſon,	The Cove and Rockfiſh.
William Calhoon,	
John Todd.	Bird and Providence.
	Vacancies able to ſupport a paſtor.
Licentiate.	Norfolk.
Conrad Speece.	Old Concord, New Concord, and Hat creek united.
Not able.	Cub-Creek, Sandy-River.
	New Erection Cheſnut.
	Smith's River, Good-Hope.
	Mountain Plains, Good's Meeting houſe.

3. *The Presbytery of Lexington, conſiſting of eleven miniſters, as follows:*

John Montgomery,	
Benjamin Erwin,	
William Wilſon,	Auguſta.
John M'Cue,	Tinkling Spring.
John Glendy,	
Samuel Houſton,	Falling Spring and High Bridge.
Benjamin Grigſby,	Concord and Lewiſburgh.

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Samuel Brown,	New Providence.
George Baxter,	Lexington and New Monmouth.
Daniel Blane,	Timber Ridge and Oxford.
Robert Logan,	Sinking-Spring and Roan-Oak.

Licentiates.	*Vacancies* able to support a paſtor.
William M'Pheters,	The Paſtures, united.
John Chavis.	Moſſy Creek, Harriſonburgh, and New Erection, do.
Not able.	Dunlop's Creek, Jackſon's River. Little Levels, Mouth of the Cow Paſture, North-Fork of Roan-Oak.

VI. The Synod of Kentucky, contains four Preſbyteries, viz.

1. *The Presbytery of Weſt Lexington, conſiſting of eleven miniſters, as follows:*

James Crawford,	Robert Marſhall.
Iſaac Tull,	William Robinſon,
James Blythe,	Barton W. Stone,
James Welſh,	Samuel Rannels,
Joſeph P. Howe,	John Lyle.
Samuel Shannon,	
Licentiates.	
Andrew Steel,	
Robert Stuart.	

2. *The Presbytery of Waſhington, conſiſting of ſeven miniſters, as follows:*

James Kemper,	John Dunlavy,
John E. Finley,	John Thompſon.
John P. Campbell,	Matthew G. Wallace.
Richard W. Neman,	

3. *The Presbytery of Tranſylvania, conſiſting of eight miniſters, as follows:*

David Rice,	Matthew Houſton.
William Mahon,	John Howe.
Archibald Cameron,	James Vance.
Samuel Finley,	Samuel Robinſon.
Licentiate.	
John Hodge.	

4. *The Presbytery of Cumberland, conſiſting of eleven miniſters, as follows:*

Thomas Craighead,	James Balch,
Terah Templin,	James M'Gready,

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William Hodge,	Samuel Donald.
John Bowman,	Samuel Macadow.
William M'Gee.	Jeremiah Abel.*
John Rankin.	

VII. The Synod of the Carolinas, contains eight Preſbyteries, viz:

1. *The Presbytery of Orange, conſiſting of ten miniſters, as follows:*

David Caldwell,	Buffaloe and Allimance.
Lolin Linſay,	
Angus M'Dearmid,	Bluff and M'Kay's.
Samuel Stanford,	
James H. Bowman,	Eno and Little River.
William Paiſley,	Hawfields and Croſs Roads.
John Gilleſpie,	
Robert Tate,	South Waſhington and Rockfiſh.
Daniel Brown.	Lumberbridge, Old Fork and Philadelphos.
Leonard Prather.	
Licentiates.	*Vacancies,* able to ſupport a paſtor.
Duncan Brown,	Goſhen and the Grove in connection.
Murdoch Murphy,	
Murdoch M'Millan,	Brown Marſh & Black River, do.
Malcolm M'Nair,	Barbecue, Buffaloe & Union, do.
Hugh Shaw,	Salem and Mount Hermon, do.
John Matthews,	Haw River and Speedwell, do.
Ezekiel Currie,	Lower and Upper Hico, do.
Andrew Flinn.	Redhouſe, Rattleſnake & Hartſchapel, do.
	Graſſy Creek and Nutbuſh, do.
Not able.	Popler-grove, New-hope, Croſs Roads.

2. *The Firſt Presbytery of South Carolina, conſiſting of eleven miniſters, as follows:*

Joſeph Alexander,	
James Stephenſon,	Bethel in Williamſburgh and Indian-town.
Robert M'Culloch,	
John Brown,	
Robert B. Walker,	Betheſda.
David E. Dunlap,	Columbia.
Samuel W. Yongue,	Lebanon and Mount Olivet.
John Foſter,	

* No liſt of churches, or farther details, have been received from the Synod of Kentucky, or from any of the Preſbyteries, conſtituting the ſame.

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George G. M'Whorter,	Salem and Witherſpoon.
John B. Davies,	Fiſhing Creek and Richardſon.
William G. Roſsborough.	Horeb and Concord.
Licentiates.	*Vacancies*, able to ſupport a paſtor.
John Couſer,	Hopewell & Aimwell in connection.
George Reed,	Bethel & Beerſheba, do.
Thomas Neely.	Hanging Rock, Miller's Church, Beaver Creek and Granny's quarter, do.
	Catholic and Purity, do.
	Wexhaws & Unity, do. Dan. do.
Not able.	New hope, Bethany, Aimwell on Cedar Creek, Shiloh, Ebenezer, Little Bethel, Edmonds, Sion, Epheſus.

3. *The Second Presbytery of South Carolina, conſiſting of twelve miniſters, as follows:*

John Simpſon,	Good-hope and Roberts.
James Templeton,	
Francis Cummins,	Rocky River.
Robert Wilſon,	Long Cane.
Moſes Waddel,	Hopewell, Vienna & French Town.
William Williamſon,	Fairforeſt.
James Gilliland,	Bradaway.
John B. Kennedy,	Duncan's Creek & Little River.
Andrew Brown,	Bethlehem and Cane Creek.
James M'Ilheny,	
Hugh Dixon,	Grenville and Smyrna.
James Gilliland jun.	Nazareth and Fairview.
Licentiates.	*Vacancies*, able to ſupport a paſtor.
Robert Dobbins,	Hopewell and Carmel, united.
Benjamin Montgomery.	
Not able.	Rocky-Creek, Liberty Spring, Graſſy Spring Union, Milford, North Pacolet.

4. *The Presbytery of Abingdon, conſiſting of ſix miniſters, as follows:*

Charles Cummings,	*All without paſtoral charges.*
Edward Crawford,	
Samuel Doak,	
Jacob Leak,	
Johnny W. Doak,	
James Witherſpoon.	

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Vacancies—Salem, Providence, Concord, Green Spring, Sinking Spring, Rocky Spring, Glade Spring, Upper Holſtein, Boiling Spring, Evenſham, Salem, Hopewell, Blue-ſtone, Gilmore ſettlement.*

5. *The Presbytery of Concord, conſiſting of eleven miniſters, as follows:*

Samuel M'Corkle, D. D.	Thyatira.
James Hall,	Bethany.
James M'Ree,	
William C. Davies,	Olney.
Samuel C. Caldwell,	Sugar-Creek and Hopewell.
James Wallis,	New-Providence.
Humphrey Hunter,	Goſhen & Unity in Lincoln.
Lewis F. Wilſon,	Fourth Creek and Concord.
Joſeph D. Kirkpatrick,	Third Creek & Unity in Rowan.
John Carrigan,	Ramah and Bethphage.
John M. Wilſon.	Rocky River and Philadelphia.

Vacancies, able to ſupport each a paſtor. Centre, Steel-Creek.

Not able. Quaker Meadows, pleaſant Garden, Mountain Creek, Little Britain, Knob-Creek, Long-Creek. Upper Centre, Upper and Lower Smyrna, Cheſnut-Spring, Mineral Spring, Joppa, Jerſey ſettlement.

6. *The Presbytery of Union, conſiſting of five miniſters, as follows:*

Samuel Carrick,	Knoxville.
Robert Henderſon,	Weſtminſter and Hopewell.
Gideon Blackburn,	New Providence and Euſebia.
Samuel G. Ramſey,	Graſſy Valley.
Iſaac Anderſon.	Waſhington.

Vacancies, able to ſupport a paſtor. Teneſſee, the Fork and Shunem in conjunction.

Not able. Poplar Creek.

7. *The Presbytery of Grenville, conſiſting of three miniſters, as follows:*

Hezekiah Balch,	Harmony.
John Coſſon,	
George Newton.	Swannanoah and Ream's Creek.

* By an act of the General Aſſembly, of the preſent year, this Preſbytery is transferred to the Synod of Virginia.

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8. *The Presbytery of Hopewell, consisting of four ministers, as follows:*

Robert Cunningham, Thomas Newton.
William Montgomery, Edward Farr.†

Total	Ministers	324
	Whereof without pastoral charges	59
	Licentiates	48
	Vacancies	244
	Whereof able singly to support a pastor	34
	——— United ditto	96
	Not able	101

N. B. Some of the reports from which the above has been taken, do not distinguish the vacancies able to support pastors, from those which are not. As no report of churches has been received from the Synod of Kentucky, or from the Presbyteries of Grenville or Hopewell, the amount of vacancies here given, must be considerably short of the real number. For the like reason, the number of ministers and licentiates, is supposed to be incomplete.

☞ The number of ministers has been nearly doubled, in 15 years. See extracts 1788.

† From the two last mentioned Presbyteries no reports have been received. The imperfect account given of them, has been derived from other sources.

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An Abstract of the Funds.

CONTINGENT FUND.*

	Dollars.
Balance in the Treaſurer's hand, June 1ſt, 1802.	362 12
Total amount of the preceeding collections.	498 52
Monies borrowed by order of the truſtees to meet appropriations made by the General Aſſembly.	740 00
Amount of one year's intereſt on the ſtock of the permanent fund.	974 00
Received for ſeven copies of Confeſſion of Faith &c.	7 00
Received of Rev. James Richards, collected on his miſſion.†	10 00
Refunded by Rev. James Hall.	28 17
Amount of the collection made May 23d, 1803, after the delivery of the miſſionary ſermon by Mr. Kollock.	448 29
Amount	3068 10
Paid to miſſionaries	1165 20
—— for paper, books, printing, and ſundry ſervices performed by order of the Gen. Aſſembly, the corporation and committee of miſſions.	489 15
Repaid money borrowed as above, with intereſt	757 10
Balance in the hand of the treaſurer on account of this fund on June 1ſt, 1803.	656 65
	3068 10
N. B. Since the 1ſt. of June, 1803. The treaſurer has received on account of this fund,	
From Mr. Kollock by the hands of Mr. Hazard	20 00

* The General Aſſembly have two principal funds: the one termed the *permanent fund* is formed of the monies ſubſcribed, and certain additional donations. The principal of this is kept entire, and the intereſt only expended for miſſionary and other religious uſes. The other is called the *Contingent fund:* it is ſupplied by the annual collections; the profits of the permanent fund, &c. and is generally expended yearly for the ſupport of miſſionaries; the purchaſe of religious books for diſtribution, &c.

† The monies collected by the other miſſionaries were accounted for by them in the ſettlement of their accounts.

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	Dollars.
From Rev. Dr. Smith, the annual collection of the church of Princeton;	16 00
and for one copy of Confeſſion of Faith;	1
Making with the above balance;	693 65
And he has paid by order of the Aſſembly for miſſionary and other purpoſes;	800 34
So that the treaſurer has advanced on account of this fund on the 14th day of June 1803.	106 69

PERMANENT FUND.

There has been paid into this fund, in the courſe of the year.

By Rev. Nathanael Irwin, agent,	266 56
—— Rev. Dr. Cooper, do.	16 44
—— Joſeph Clark, do.	73 50
—— Ditto. do. a donation from a gentleman,	15 00
—— Rev. Simon Hoſack in behalf of Preſbytery of Albany,	78 61
—— Rev. James Hall for Mr. Thomas Hall,	530 00
—— Received of Rev. Moſes Hoge, agent,	468 00
—— Rev. John Clark, from church of Franklin, 11 19 and from Fiſhkill 19,	30 19
—— Rev. Nathan Kerr, of the Preſbytery of Hudſon,	15 26
Received of the executors of Mrs, Donnell a legacy,	83 93
Total.	1577 49
N. B. Since June 1ſt, 1803, the treaſurer has received of Rev. Moſes Hoge, agent.	55 50
	1632 99

The whole of the above ſum has been inveſted in ſtocks on account of this fund, and 19 38 overpaid by the treaſurer, June 14th, 1803.

Liſt of Stocks belonging to the Permanent Fund.

Eight per cent. 9800 Dolls. at 8 per cent. per ann.	784 00
Navy 6 per cent. 2200 do. at 6 per cent. per do.	132 00
Old 6 per cents. 1700 at do. do. do.	102 00
Two ſhares of Bank Pennſylvania. 800 at 9 per cent. do.	72 00
Nominal amount of ſtock 14500 Annual intereſt.	1090 00

The honourable Dr. Elias Boudinot has granted to the corporation by indenture, ten thouſand acres of land in North Carolina; for the pious uſes in the indenture mentioned. For the payment of the taxes on ſaid land, Dr.

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	Dollars.
Boudinot alſo gave 400 dolls. of the 8 per cent. ſtock of the United States.	
June 1ſt, 1802 balance of the intereſt of the ſtock in hand this day,	23 92
June 14th, 1803, add one years intereſt on ditto.	32 00
Total.	55 92
Deduct paid taxes of 1801,	16 67
Balance of this fund in treaſurer's hand,	39 25

This land, and the reſidue of the ſtock, after ſatisfying the taxes theron, is to be regarded as a part of the permanent fund.

When the General Aſſembly ſought a charter of incorporation, it was in order that they might be enabled to hold *securely* any property committed to their truſt, for pious uſes, and to render the ſame productive. A charter has been obtained, founded on liberal principles and guarded againſt abuſe. It binds the members of the corporation to give their ſervices without fee or reward; and to apply donations to the uſes preſcribed by the donors, under the direction and controul of the General Aſſembly. Pious perſons will be pleaſed to find that there is a way, in which they may, in life, or at death, devote to God, a part of the wealth he has entruſted to their ſtewardſhip; and to be aſſured that it will be held ſecurely by a legal and permanent body, whoſe very funds will depend on a faithful adminiſtration thereof; and that it will, for ages to come, be applied to any purpoſe of piety or charity, which they may prefer: To gratify ſuch, and prevent a diſappointment of their laudable deſigns; the proper form of a deviſe or bequeſt, by laſt will, is ſubjoined, viz.

To the Truſtees of the General Aſſembly, of the Preſbyterian church, in the United States of America, and to their ſucceſſors and aſſigns, I give deviſe and bequeath the ſum of
(or a certain meſſuage and tract of land &c. as the caſe may be); to be added to their permanent fund, and applied to the general uſes of that fund, under the direction of the ſaid Aſſembly, (or to be applied toward ſpreading the goſpel on the frontiers of the United States—or, toward civilizing and inſtructing, in arts and religion, the Indians of North America, under the direction of ſaid Aſſembly; and to no other uſe, intent or purpoſe whatever): According as the pleaſure of the teſtator ſhall be; Who may deſignate any other purpoſe of piety or charity.

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Glad Tidings.

OR

AN ACCOUNT

OF THE

STATE OF RELIGION,

WITHIN THE BOUNDS OF THE

GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA;

AND

IN OTHER PARTS OF THE WORLD.

TAKEN FROM THE REPORTS OF THEIR MEMBERS, AND THEIR COMMITTEE OF MISSIONS; PUBLISHED BY THE SAID COMMITTEE, WITH THE APPROBATION OF THE GENERAL ASSEMBLY FOR THE INFORMATION OF THE PEOPLE UNDER THEIR CARE.

Go ye into all the world and preach the Gospel to every creature. Mark xvi. 15.

Lo! I am with you always, even unto the end of the world. Amen. Matt. xxviii. 20.

Philadelphia:

FROM THE PRESS OF THE LATE R. AITKEN,
PRINTED BY JANE AITKEN, No. 20, NORTH THIRD STREET.

1804.

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The General Assembly appointed a committee to draw up a Summary of Information received in a free Conversation on the State of Religion, who made the following Report, which was adopted by the Assembly.

ALTHOUGH every ſincere chriſtian muſt lament that inattention to the ordinances of religion, and the ſmall impreſſion which its ſacred truths make on the hearts of men, which are viſible in many and extenſive portions of our country; yet, the Aſſembly have heard, with the higheſt ſatisfaction, of the prevalence, and increaſing influence of vital and practical godlineſs throughout the greater part of the Preſbyteries which compoſe our body. Within thoſe wide diſtricts, towards the ſouth and weſt, from which the laſt Aſſembly heard, with ſo much pleaſure, the glad tidings of the great ſalvation manifeſted there, the power of religion appears ſtill to prevail, with little abatement. And although through the ſubtilty of the adverſary of ſouls, and the influence of human frailty, ſome errors, extravagancies, and inſtances of reproachful behaviour, have taken place, which the Aſſembly do ſincerely regret, and moſt unequivocally diſapprove and condemn; yet are they happy to learn, and it is a ſacred duty which they owe to the churches, to announce, that, notwithſtanding the malignity with which the enemies of religion have ſtudied to miſrepreſent, and rejoiced to exaggerate theſe undeſirable events, they are chiefly confined to one diſtrict of no great extent; and they are certainly very rare, conſidering the immenſe region, through which this work has prevailed, and the vaſt variety of characters who have been its ſubjects.

The Aſſembly, moreover, have the unſpeakable ſatisfaction to announce, that the extraordinary influences of the Divine Spirit have, ſince the laſt year, been ſpread over new and very extenſive countries, ſtill farther to the ſouth and weſt. To the north-weſt and north, from the river Ohio to the Lakes, (a vaſt region which, a few years ago, was an uninhabited wilderneſs,) new churches are forming with aſtoniſhing rapidity: and the Spirit of God ſeems to be remarkably poured out, and to accompany the word, and ordinances of the goſpel, with the moſt ſolemn and affecting impreſſions.

The ſame ſpirit appears to prevail through a large portion of the Synod of New York and New Jerſey, and the Synod of Albany. Its effects though more ſilent, ſeem to be not leſs deep, nor conſoling to the friends of true religion. Sinners are convinced, and ſincere believers comforted, and eſtabliſhed in the faith and hope

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of the gospel. Trophies are continually raised to the grace of the Redeemer; and numbers are almost daily added to the church of such, we trust, as shall be saved. In the churches in which these extraordinary influences of the Divine Spirit are not so conspicuous, the power, and the salutary effects of the ordinances of the gospel, seem, notwithstanding, to be visibly progressing. That inattention to the things of religion; that neglect of its institutions; that tendency to infidelity, or to scepticism in principle, and to dissoluteness of manners, which, a few years since, the truly pious had so much reason to deplore, are, in most places, evidently arrested; and the tide of public sentiment has happily begun to flow in a contrary direction. Places of divine worship are, in general, more frequented; the institutions of religion are held in higher honor, and attended with greater solemnity, and apparent devotion.—The like agreeable tidings have been received from our associated brethren of the eastern churches, who are dwelling together in peace, and in the unity and faith of the blessed gospel.

The Assembly have likewise heard, with uncommon satisfaction, of the increasing number of societies for the purposes of prayer, and for the promotion of piety and good morals. It is the ordinary course of divine providence, that, when God designs to pour out his Spirit in a remarkable manner on his churches; and to increase and extend the influence of true religion; he first awakens among his own people a spirit of prayer, and of fervent supplication at the throne of grace, for this blessing. And the Assembly do earnestly recommend it to all who love the appearing of the great God, even our Saviour Jesus Christ, to meet often together; *to stir one another up to love and good works*, and to wrestle in prayer with God, like the saints of old, for the prosperity of Zion, *till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

It is, moreover, no small ground of consolation, to observe the pious disposition manifested, and the increasing efforts which are made, more effectually to extend the knowledge of the way of salvation to the unhappy and enslaved blacks in our country; and to send the inestimable blessings of the gospel, along with the improvements of civilization, to the heathen and savage tribes in our vicinity; to save these wretched people from utter extermination; and to raise up from the remnants of so many destructive wars, the seeds of future and great nations, who shall enlarge the kingdom of the Redeemer. The reports of the Assembly's missionaries in the Cherokee, and Catawba nations, have rendered the prospects of introducing among them, letters & civilization, the arts of peace, and the precious lights of the gospel, more promising than, at any period, they have ever been,

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Finally, the Aſſembly, rejoicing themſelves in the grace of the Great Head of the Church, have again the happineſs to offer to the churches under their care, increaſing cauſe of thanksgiving, and praiſe, to the God of all mercy and truth. And, they intreat the co-operation of their prayers, and their charity, for the promotion of the Redeemer's glory, and the ſalvation of precious and immortal ſouls.—And now, to God Almighty, Father, Son, and Holy-Spirit, who hath given us this reaſon to rejoice, be glory and honor, world without end! Amen!

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THE

COMMITTEE OF MISSIONS,

IN

COMPLIANCE WITH

The Requisition of the General Assembly,

NOW REPORT.—

IT is with pleaſure that the committee are enabled to begin this information with notice of a new Miſſionary Society, having been eſtabliſhed in New-Hampſhire, the latter end of the laſt year, or the beginning of the preſent.—By their Conſtitution it appears that they are zealouſly engaged in the ſame common cauſe with the General Aſſembly, having explicitly declared their deſign of aſſociating together, to be "for the increaſe of knowledge and evangelical piety; for the promotion of the preſent well being, and eternal ſalvation of men, from a conſideration of the great number of thoſe who are in danger of periſhing through lack of viſion, among whom the divine word and ordinances cannot be ſtatedly enjoyed: from a deſire that grace, mercy, and peace, may be multiplied to them, through the knowledge of God and of Jeſus Chriſt our Lord."—This Society is denominated, "the *Piscataway Miſſionary Society.*" In the infancy of this Inſtitution, four miſſionaries were employed for part of the firſt year, who in Auguſt laſt reported," That their ſervices in the new ſettlements both in the diſtrict of Main and in New-York, were gratefully acknowledged. In ſome inſtances ſerious impreſſions were made, convictions produced, reformations effected, difficulties removed, order and peace reſtored, ſchools were viſited, examined and inſtructed, Churches formed, and the ordinances adminiſtered, people crowded to attend lectures and conferences, and to hear the word of life. They are not eaſily ſatisfied with hearing, but noticed with wonder and pleaſure, the meaſures which were taken for their beſt intereſts by thoſe who lived ſo remote from them. Frequently different religious ſects attended with decency upon their public labors, and appeared pleaſed and profited. They often aſſembled even in uncomfortable places and inconvenient buildings. The miſſionaries penetrated through difficult and rugged ways into places where none had been ſent before, and were unexpected. They did

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not ſpare themſelves, but labored much in the Lord; and it is charitably hoped that the bleſſings of ſouls ready to periſh reſt upon them. One of theſe Gentlemen gives it as his opinion, that the miſſionary buſineſs is of great importance if judiciouſly managed. That ſpecial regard ſhould be had to the character and experience of thoſe who are employed. He ſtates ſeveral of the advantages as they preſented themſelves to him, ariſing from a diſcreet and ſteady management of miſſions. Among which are the following, They ſerve to counteract the powerful inclination of people in a new country wholly to neglect the concern of their ſouls, and regard nothing but procuring a comfortable ſubſiſtence.—They check the pernicious influence of the immoral and unprincipled. They encourage and ſtrengthen the few pious characters which are to be met with, in their duty. They ſerve to ſecure the youth from the dangers to which they are expoſed, and incline them to hear and regard the truth. To convince of the utility of civil order, good neighbourhood and friendly intercourſe. To impreſs a deep conviction of the importance of religious inſtitutions and public worſhip, and the regular diſpenſation of the word, as relating both to the preſent and future life.—To work ſincere regret for the precious privileges which they had loſt by their removal, and an ardent deſire to regain them.

The Society for propagating the Gospel among the Indians and others: instituted at Boston,

HAVE eſtabliſhed a fund for the regular and conſtant progreſſing in the one common cauſe. The income of a part of their funds, is appropriated to ameliorate the civil, moral, and religious condition of the Indians. They aſſiſt in the ſupport of three Miſſionaries, and a number of ſmall ſchools for the benefit of thoſe deſtitute people, and as many more among the poor inhabitants, principally of Maine and the Iſle of Shoals.—They have alſo aſſiſted in building School-Houſes, and a houſe for a Miniſter, and have defrayed the expence of printing a catechiſm in the Indian language, and have diſtributed a number of religious Books among them.—The Society have not forgotten their own poor, but thoſe of the diſtrict of Maine have experienced their liberality, by which children have had the means of inſtruction, and perſons in more advanced life, have had the ſerious impreſſions, early made upon their minds, revived and ſtrengthened, which they would otherwiſe have been in great danger of loſing, in places where they cannot enjoy the advantage of attending upon the ordi-

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nances of the gospel.—They further report, that the people have attended upon their ministrations, with great readiness and apparent satisfaction. They have administered the ordinance of the Lord's Supper, and baptized great numbers of children and many adults.—In several places they have gathered Churches, and in more, have established habits of regard to the duties and offices of religion, which were before formed.—Their discourses and their conversation, have tended to check the progress of error and vice, and to confirm the wavering.—Full and grateful testimonials have been received from many places on these subjects, and earnest requests that the Society would continue attentions of this kind.

The Massachusetts Missionary Society.

HAVE also greatly exerted themselves in the cause of their Lord and Master.—They have given the public an account of an awakening at Holles. The number of particular cases, mentioned by their correspondent, shows that the plentiful showers of divine grace have reached them also. He concludes the recital of particulars in the following words; "To the above I might add one hundred relations, which I now have on hand, in which the distinguishing grace of God is as clearly displayed, as in any of those particularly related." They were not selected because they are more noticeable than others; but because they are of the first characters in the town.—So that it may not be said, that none but ignorant, superstitious people are the apparent subjects of special grace. Two of the persons whose cases have been mentioned, have received a public education, and several others are of the most distinguished abilities, and the most influential among us."

By a report of one of their Missionaries, dated Nov. 1803, it appears, that in the Society of New-Canaan there has been experienced a considerable degree of the special influence of divine grace. The instances of converts from sin to holiness, were very numerous.—"Fifty-four have been added to our Church; of these, thirty were young, unmarried people. Some families appear to be almost wholly taken, and others altogether left. In some cases, only one individual was taken from a neighbourhood. One family in which there were three young men, was remarkably visited; at first the mind of one of the young men was arrested, which appeared to disseminate through the family, till each of the three, and both the parents, were hopeful subjects of regenerating grace. In another family, there are five young people, four sisters and a brother, all of whom have hopefully become pious."

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A letter from a reſpectable character in Auſtinburgh dated 29th Nov. 1803, alſo confirms the pleaſing intelligence that the divine goodneſs and mercy are viſiting them alſo. After the writer had attended a ſacramental occaſion, with three of his children and eight or ten others, at about ſixty miles diſtance, and returned home, the company ſeemed deſirous that there might be an evening meeting. "And notwithſtanding the ſhortneſs of the notice, God ſo ſtirred up the hearts of the people, that more than ſixty attended and were much impreſſed.—The night was ſpent in prayer.—None went from the place —A ſolemn night! Some loſt their bodily ſtrength. The next ſabbath Mr. B. preached for us.—The people were all very ſolemn.—As the aſſembly was diſmiſſed and began to go out, behold, three young men, each about ſixteen years of age, were fallen down together near the door. They were in ſuch agony of mind, that every beholder was ſtruck with aſtoniſhment. Mr. B. immediately went to prayer, in a manner peculiarly adapted to the occaſion.—Few could refrain from weeping.—A number of young men who had begun to boaſt of infidel principles, were ſtruck, and one perſon fell. Three little girls walking from the place of meeting with locked arms, fell on the ground and loſt their bodily ſtrength; one of whom did not recover till after midnight; which night was ſpent in prayer. At times, the number of eight loſt their bodily ſtrength. But little was heard from them but deep ſighs.—At a meeting of our youth laſt evening, I am informed that thirteen were impreſſed in this extraordinary manner, which are more than ever happened at one time before.—Theſe marks of power are not limited to awakened ſinners —Many chriſtians, where the work has prevailed, have alſo been thus affected under a ſenſe of divine truth."—

By late accounts from new Connecticut it appears, that there is a very general revival there: that it has extended to moſt of the ſettlements, and its effects are ſimilar to thoſe of the revival in Kentucky and other Southern States. The harveſt there is truly great, and the labourers few.—It is hoped therefore, that the pious people will pray earneſtly to God to raiſe up and qualify ſuitable labourers for that extenſive field, and that they will cheerfully contribute of their earthly ſubſtance to enable the Truſtees to ſupport a competent number of Miſſionaries there, and in other places, where they are wanted.

The Berkshire Missionary Society

HAVE alſo been very active: they have had three miſſionaries among the new ſettlements 40 weeks in the whole.—In which time they travelled near three thouſand miles, preached two hundred

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and ſeventy-ſeven ſermons, attended 53 religious conferences, baptized 43 perſons, and viſited 186 families &c. &c. The Miſſionaries bring back accounts of their reception and encouragement in their work, which muſt be animating to all who love the proſperity of Zion. They uniformly teſtify, that the people are generally diſpoſed to attend upon the preached word; and in many inſtances, through the infinite mercy of a ſovereign God, their hearts are opened to receive in the love of it, the truth as it is in Jeſus.

The Connecticut Missionary Society

HAVE had reaſon to bleſs God for their ſucceſs during the paſt year. They have had thirteen Miſſionaries in the field of labor; ſome through the year; others for a ſhorter time. The goſpel has been thus preached over a vaſt extent of Country. The goſpel ordinances have been adminiſtered to ſuch as would otherwiſe have been deſtitute of them. Some have been awakened out of ſecurity, and ſeveral new churches have been formed in the wilderneſs. Some they have reaſon to hope have been turned from ſin unto God; and the hearts of many chriſtians have been made to rejoice.

"There is great reaſon to believe, that although the efforts which have been made, have not borne down every obſtacle, yet that ſeeds have been diſſeminated, which will gradually ſpring up, and for years to come, will augment the harveſt of ſouls." A letter from a Miſſionary in Vermont ſays, "reſpecting the ſtate of Zion in this Country in general, I have good news to write. There has been much religious attention in the country within a year, and is much now in many places. You doubtleſs have heard of the glorious revivals in Pittsford, Rutland and Bennington; the attention began in thoſe towns, and has been very great. Since, it has been great in Dorſet, and of late, very great in Benſon, probably more powerful than in any part of our land. It ſeemed to overpower the town at once, and a number of bold enemies have been cut down, and bowed to almighty grace. I have ſeen many glorious awakenings, but have never ſeen a more powerful work, than in ſome towns in this State. It has extended to the following towns, Hubberton, Caſtleton, Orwel, Shoreham, Weybridge, Bridford, Addiſon, Hyneſburgh, Sudbury, Brandon, Duxbury, and Jericho, and I have heard of late, that there is ſome attention in Tinmouth, Rupert, and Sandgate. A holy ſprinkling appears in all theſe places, and in ſome of them, ſhowers. It is therefore a time of the moſt gracious viſitation among us. Oh! that we had a heart to give God the glory!"

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Another Gentleman writes to his father thus, concerning the awakening in these towns, "My last informed you of the good work in Pittsford, West Rutland, and some other places, and the hopeful prospect here (Hubberton.) At Pittsford, the number hopefully born into the kingdom of grace is 200 and upwards. At West Rutland, 100 or more. About one month since, there was the sound of abundance of rain in Benson, which still continues to pour down, and it is emphatically a time of refreshing from the presence of the Lord. Converts spring up from every quarter. The wilderness and solitary places are glad for them; and this northern desert is made to blossom as the Rose. Saints feed on hidden manna, and join in the joy of angels. I have heard some grey headed Christians, exclaim in extacy, "*Lord now let thy servant depart in peace, for mine eyes have seen thy salvation.*" The good Lord, is now by his spirit, in this sinful town. A greater shaking, I never saw among dry bones. O! pray for the enlargement and peace of Zion. May her borders be as extensive as the globe—her children, numerous as the human family, her peace as a river, and her righteousness as the waters of the Sea."

A person of intelligence, who lately came from Benson says, there does not appear to be a careless person in the town. It is said "that last spring the people had a town meeting, and appointed a committee to desire their minister to leave the town. Very soon after this, the Lord's hand was visible amongst them. At Castleton there is a promising beginning. Numbers are under deep impressions, and some have obtained hopes."—A private letter from Dorset says, "It is now about eighteen months since there first appeared an unusual attention to things of religion. But nothing very extraordinary took place till last spring, when a solemnity awful as judgment, seized the minds of almost all classes of people in the society.—Since that time, we have witnessed a scene truly astonishing and glorious! The mighty Redeemer has rode forth conquering and to conquer. Almighty power and grace have been gloriously triumphant.—Such a day I have never before witnessed. The friends of Jesus have been all life and engagedness.

Their hearts and their mouths have been full. To them indeed it has been a remarkably refreshing time. The work has been distinguishingly still and regular.—Nothing that an enemy could call enthusiastic has appeared. Persons of almost every age have been the subjects of the work; but the principal harvest has been among the youths. In one family, six young persons have been hopefully snatched from the power of Satan, and united to Christ.—Forty-three have been added to our communion. Twenty-six are propounded; and there are not less than sixty, who have manifested hopes, but have not come forward.—There is a marvellous work at Ben-

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ſon forty miles north of this; and in ſeveral towns in that vicinity, Alſo in Sandgate, and ſome hopeful beginnings in Rupert, Manchester, Wenhall &c. Theſe things will no doubt gladden your heart.—We much need your prayers, that God would not take from us his holy Spirit.

Another who attended a ſacramental meeting, writes from New Connecticut December 1803. "The ſacramental occaſion was the moſt ſolemn ſcene I ever witneſſed. I ſhall not attempt the deſcription. But could you Sir, be preſent at ſuch a ſcene as I there ſaw, however much you have heard, I doubt not you would have ſuch feelings and impreſſions as you never had before. The ſolemnity, the impreſſions, the evidence of the divine preſence were ſuch, as are not to be told. I never conceived any thing which appeared ſo much, as ſome parts of the ſolemnities, like the judgment day. The number of communicants was about 300. The evening meeting was peculiarly ſolemn: a great deal of that kind of falling, which has been common in the revival in this country.

The meeting continued till 4 o'clock in the morning. You once obſerved to me, that you wiſhed to have an account of the work in the weſtern country, from one who had been an eye witneſs, and who was acquainted with Connecticut ideas, modes of thinking and expreſſions,—This you have had in a letter from Mr. B. But from that, and all which I had heard, I had got a very inadequate conception.—Accounts of things at ſuch a diſtance commonly are general; but it is from particulars that we uſually obtain accurate ideas.—I have not much knowledge of the preſent ſtate of this work, except in Pennſylvania.—Of all the Congregations under the care of the Synod of Pittſburgh, amounting to 80 or 90, there are not more than 5 or 6, which have not been viſited with divine grace.—I conceive this work in many reſpects to reſemble the great revival of religion in New England in 1740 and 1742.—In extent of territory it exceeds that.—In moſt or all of the Societies which are viſited, I truſt there is a good number delivered from the reign of ſin, who will adore the riches of ſovereign grace forever. The miniſters appear to conduct with great moderation and propriety. People at a diſtance may ſay what they will, but when they come to be eye witneſſes, every reaſonable man is effectually reſtrained from declaring it to be any thing, but the mighty power of God. It is proper to remark, that this work is in many reſpects myſterious and extraordinary. And after the moſt careful obſervation, long experience and enquiry, there are ſome things which cannot be underſtood.

Is this an evidence that it is not the work of God? It is, if the creation of matter from nothing, which is a myſtery, be an evidence that God did not make the world. But there are things to be

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ſeen which cannot be deſcribed. After all that could be told or written, your conceptions would be far ſhort of the reality; or of what they would be, if you could be an eye witneſs. With regard to the numbers who fall, my ideas are very incorrect. By far the greater part of thoſe who are ſubjects of this work, fall. Of thoſe who have been made the ſubjects of grace, or who have had real genuine conviction, ſo far as I have ſeen, at leaſt two thirds or three quarters fall. But there are many, who are evidently made ſubjects of the work of the ſpirit, and have deep and powerful convictions, who do not fall, and are not at all affected that way. They generally, firſt fall under a conviction of ſin. And they ſometimes obtain comfort the firſt time they fall, but not generally. I have never heard of any falling once only. It is commonly repeated many times. If they obtain a hope, and give good evidence of a reconciliation to God, they ſtill continue to fall. Good people fall in many inſtances. Several miniſters have, who appear to be men of piety. Many people who have been profeſſors of religion for years and who have given good evidence of a chriſtian life and character, have fallen. Elders of the Churches, ſerious men, have fallen, and in ſome inſtances in the exerciſe of public prayer.

Perſons fall on all occaſions, at public worſhip and at their Societies. Frequently at family prayer, ſometimes alone, ſometimes in merry company, being ſuddenly ſtruck by the truth. Sometimes they fall when they are in their ordinary buſineſs.—Perhaps if private religious meetings in Connecticut were conducted there, as they are in this part of the country, and leſs for ſpeculation, they would find more evidence of the divine preſence. In the places where the work is, there is ſcarcely a time of public worſhip without ſome perſons falling.—I uſe the word *fall* indiſcriminately.—I know of no other word ſo proper. But the degrees of bodily affection are indefinitely various.—From the leaſt nervous agitation, every grade to the moſt violent you can conceive; or to a death-like weakneſs and inaction. Some can ſit who cannot ſtand.—Some muſt be held as much as infants; ſome as much as perſons in high convulſions.—The duration of the affection is very diverſe. In ſome caſes it is but a few minutes. In others an hour or two; and ſometimes twenty-four hours, or ſeveral days. Though they continue this time without ſuſtenance, they feel no inconvenience afterwards; and on their recovery are able to attend to any buſineſs.—In their affections, though they appear to a beholder to be in the greateſt bodily diſtreſs, they are not ſenſible of any pain, or any other than mental diſtreſs. There is very rarely an inſtance of any one being ſenſible, at the time or afterwards, of any injury from the fall, however ſevere. And when they are ſo agitated, that two or three perſons have to make the greateſt exertions to hold one, and of courſe are held by violence,

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they feel no ſoreneſs or inconvenience whatever afterwards. The Philoſopher and cold profeſſor may ſay what they will, theſe things are facts. And theſe are ſome of the facts, which render this work a myſtery. Perſons of all ages are ſubjects of this work. Old, middle aged, youth and children. Some children quite young. Infidels, Philoſophers, Phyſicians, many remarkable inſtances of lifeleſs profeſſors, the ſtupid, the thoughtleſs, and the gay. The great inquiry in New-England is, why do they fall? For five weeks that I was in that quarter, I took great pains to enable myſelf to anſwer this enquiry. *Unrenewed ſinners*, when they fall, generally are impreſſed merely with a ſenſe of their ſin and danger, A ſenſe of the weight of ſin, the wrath of God, the certainty of his vengeance, and the pains of hell, when brought feelingly to their view, come upon them with a load too great to be borne. They ſhrink and ſink under its weight. Is this a matter of ſurpriſe? Is it not rather to be wondered at, that awakened ſinners can ever ſupport themſelves? Sometimes, however, they are ſtruck down, as with a ſtroke of divine power, without much previous reflection. —— *Chriſtians*, when they are led to a feeling ſenſe of the goodneſs and mercy of God; of his long ſuffering patience; of their extreme ingratitude; their great abuſe of privileges; the danger of their being deceived in their hope; the ſolemn account which they muſt render to an omniſcient Judge; and their juſt expoſure to eternal death; they find themſelves unable to ſuſtain the preſſure of truth; but muſt yield to its weight. *Sometimes* a view of the glories of the divine character; the wonders of ſovereign grace; the riches of the Saviour's love; and the glorious work of man's redemption, opens to them with ſuch clearneſs, that they can no more bear it, than Moſes could a ſight of God's glory. *Sometimes* a conſideration of the danger of ſinners, their infinite hardneſs and ſtupidity, and the certainty of their being brought into Judgment, is more than their natures can bear. *Sometimes* they fall inſtantaneouſly. However thoſe who fall may be affected, they never loſe their ſenſes. Their minds appear to be more active than ever, and all their powers ſeem intent upon the things of religion and the intereſts of eternity. They are never in ſo good a ſituation to receive inſtruction. Their minds are fixed, and their memories uncommonly retentive. Many of them ſpeak in broken accents and half expreſſions in their affection, begging for mercy, deprecating wrath, groaning under ſin, calling upon periſhing ſinners, or giving glory to God. The impulſe ſeems to be irreſiſtable.

The Miniſters uniformly inculcate the idea, that there is no religion in merely falling down. Indeed it appears to be nothing more or leſs, than the effect of the affections of the mind. Divine Providence ſeems to have ſingularly ordered events in ſuch a manner as

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to confound and effectually to disappoint all attempts which have been made to account for this work from natural causes. Many who have made the attempt, have themselves fallen and become subjects of what they before termed a delusion. I firmly believe this to be a conspicuous and glorious work of divine grace; and that thousands of immortal souls, the subjects of it, will adore the riches of divine mercy to eternity. May the Lord of all grace, carry on his work, gloriously to the honor of his great name and the enlargement of Zion.

The trustees of the Society, "unite with the pious of all denominations, in devout ascriptions of praise to the God of all mercies, and fountain of divine influences, for his wonderful operations on the hearts of christians, in the various parts of Christendom, in disposing them, in a manner which rarely, if ever, was exemplified in any age of the world, to strive together for the salvation of their fellow men."—The missionary labors appear to be arduous, but useful, sermons are preached to destitute congregations, and in places where no religious denominations whatever have yet been formed.

Conferences are attended, many persons young and old baptized, and communicants received into the church, children have been catechised and instructed, families visited, the sick comforted and divisions healed. The inhabitants of the frontier towns have been attentive to improve every opportunity of public worship afforded them, and treat the missionaries with hospitality; many express a high sense of gratitude to the Missionary Society and the people of Connecticut, for the exertions they have made for their future well being.—In every town there has been occasion to thank God and take courage.

The New-York Missionary Society

HAVE greatly added to the zeal and faithful services of the steady labourers in the Lord's vineyard. They have been engaged in forming a plan for the introduction of the gospel among the Chickasaw Indians.—They have had an able Missionary in that nation, he arrived there sometime in the year 1800.—His reception was very cordial, and he has preached to considerable numbers of white, red, and black people. Decent attention and a disposition to become acquainted with the things which belong to their peace appeared to mark these mixed assemblies.—"The committee supposed much had been gained by the peaceful admission of this messenger of grace, by scattering on Pagan soil, however thinly, the seed of the living word; and by exciting the curiosity and conciliating the confidence of the heathen."—As incidental to their principal object, they deemed the anxiety of the In-

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dians to acquire the improvements of civilized life, worthy of attention, and ominous of good.—Several of the women frequented the miſſionary's family to learn from the females, reading, ſewing, knitting, ſpinning, and other domeſtic arts." Yet later experience has rendered it neceſſary to diſcontinue the miſſion, as the ſucceſs has not been equal to the expenſe.

However, being encouraged by their firſt undertaking, having been thus far countenanced by the Lord of the harveſt, the directors felt it their duty to turn their eyes to ſome other quarter, which might invite a new miſſion: an event which they cannot but account providential, pointed out the North-weſtern Indians, eſpecially the Tuſcororas and Senecas, as the moſt proper objects of their next attempt. Having found a gentleman in every reſpect well fitted for the ſervice, they engaged him in it. "All the accounts which have been received from him, and of him, are ſingularly gratifying, his reception by the Indians has been reſpectful and affectionate. As an evidence of their temper, the following extract from a letter, from a principal chief, dictated by himſelf and written by his ſon to the miſſionary, will be very ſatisfactory.—"Dear Brother, I am glad that the Lord our God has put it into the hearts of the Americans to ſend Miſſionaries amongſt the Indians. I am likewiſe very thankful that the aſſociation at New-York thinks of us yet, in this town. Dear Brother I beg of you, that you would inform the Miſſion Society, that I give them a thouſand thanks that they have taken up ſuch honorable work, in ſending a miſſionary among my poor benighted brethren in the wilderneſs.—As they now begin, I hope they will keep on that good work.—I ſay good work! yes, I believe it is honorable and commendable, I hope and pray that their endeavours to ſpread the goſpel of Chriſt among my heathen brethren will be bleſt, therefore Dear Brother, I bid you God ſpeed, both in your ſpiritual and temporal journey."

The Tuſcororas after the arrival of the miſſionary, wrote to the directors in New-York; an extract of their letter follows.—"Fathers and Brothers—we ſhould be very glad to have our Father Holmes (the miſſionary) to live among us, or ſome other good man that you would ſend, to teach us the meaning of the beloved ſpeech in the good book called the Bible, for we are in darkneſs, we are very ignorant, we are poor, now Fathers and Brothers, you have much light, you are wiſe and rich, we feel much ſorrow for our children.—We aſk you Fathers and Brothers, will you not pity us and our poor children, and ſend a ſchool-maſter to teach our children to read and write; if you will, we will rejoice, we will love him, and we will do all we can to make him happy, we are poor; we cannot pay him in money, or any thing elſe. Fathers and Brothers hearken! we cry to you from the wilderneſs, our hearts

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ache while we speak to your ears, if any Indians should not open their ears but go in the way of the evil spirit, we pray you not to be discouraged.—Do not stop, think poor Indians must die as well as white men, we pray you therefore never to give over and leave poor Indians, but follow them in dark times, and let our children find you to be their fathers and friends when we are dead and no more." We and our forefathers have been long under dark clouds, no friends to help us to know the will of the good spirit, we will now believe you to be our friends, we will open our ears to any good man you may send among us, we will use him kindly."

From South Carolina your committee are also informed, that the work of divine grace is prevailing there, by a letter from Beaufort, dated the 21st. October, 1803. The writer says "I cannot conceal from you the pleasing intelligence of a revival of religion in this place, and what makes it more remarkable is, that most of the subjects of it are persons in the higher classes of life, and many of them of education and talents.

Many of our accomplished young ladies have given such proofs of the genuineness of their change of heart, that they are admitted to our communion table. This revival is unaccompanied by any extravagance of manner.—It shews itself by a rational conviction of sin, a sense of hardness of heart, an entire renunciation of self, either as to righteousness or dependance, and a willing subjection to Christ Jesus as a prophet, priest and king: hitherto the work has been accompanied with correspondent fruits, as to change of manner and desires after more grace and sanctification.—It seems however at this time to advance slowly, tho' I think surely. It is the more remarkable in this place, because for a number of years there has been a great negligence and coldness in religion, and mere formality at best, except in some few cases. God is thus working a great work in this our land.

It is with great pleasure that the committee can turn their eyes from their own country and behold the faithful labours of others in the one common cause. In Great Britain christians are not idle, they are daily standing between the porch and the altar, crying Lord save thy people. In every part of that rich and populous Island, are Missionary Societies, as well as various other religious and charitable institutions daily arising. Prayer meetings are held, congregations are gathered—churches built, and multitudes eager to embrace the gospel. Their periodical religious publications give many accounts of the prevalence of a true spirit of piety and unanimity among all denominations of protestants in advancing their common faith.—The labors of the SOCIETY IN SCOTLAND have been of late much blessed in the North of Ireland, Shetland, Orkney, and the western Islands; and in many places where the uncorrupted gospel has not

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been heard for many years, the people in general received the visits of the itinerating ministers with thankfulness, and eagerly solicited a renewal of them. There has been a considerable work in Dunkfield, where it is hoped that 145 persons have experienced the power of divine grace. At Aberfeldie 57 persons profess to have experienced the same. In the district of Kentyre, which is represented as having been in a deplorable situation, the labours of the missionary, though much opposed, have been greatly owned. In Caradil upwards of 30 have given satisfying evidence of their conversion to God. Public dances are generally given up, and public houses almost forsaken. Here some of the professors were severely tried, being required to leave their farms, or renounce their new connection—they readily gave up their farms, rather than their pastor, and Providence soon appeared in their behalf: near 100 persons became members of the church. In Dumbartonshire, the minister who speaks Gælic, has been heard with great attention and apparent advantage by crowds of people. The report from which this account is taken addresses their members, "Brethren the present times are favourable to Christian exertions beyond any former period. Civilization and Commerce have opened, enlightened and connected the world in a very remarkable manner. 'Say ye not that there are yet four months, and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the fields for they are white *already* to harvest!" Now there is an opportunity of reaping a spiritual harvest; and he that reapeth, receiveth wages and gathereth fruit unto eternal life. "What astonishing motives do the Scriptures of truth every where exhibit to lead us to humble confidence, to holy diligence and unremitted activity, in the work of the Lord."

By the printed account of the *Corresponding Board in London*, connected with the Society for propagating christian knowledge in the Highlands in Scotland it appears that they have nearly sixteen thousand children under instruction; and that they are engaged in publishing an edition of 10000 copies of the old Testament in Gaelic.

The London Missionary Society

WAS formed in 1795, by a number of Ministers of all denominations, who at their first meeting subscribed, themselves, £750 Sterling as donations, and £50 per annum. The sole object of this institution was "to spread the knowledge of Christ among the heathen, and other unenlightened nations." After holding a conference, at which a very great number of both Clergy

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and Laity attended, they obſerve, "thus concluded the ſolemn ſervices of the conference, long, very long to be remembered by thouſands; all appearing to unite in this ſentiment, *it was never ſo ſeen in our Iſrael.*"—Some of the miniſters finding ſo large an Aſſembly paſs a reſolution with cheerful unanimity, *that a Miſſionary Society was desirable*, could not for a time proceed, for tears of joy.— The grandeſt object that ever occupied the human mind, the ſalvation of ſouls, was preſented in ſuch a variety of views, and in ſo ſtriking a manner, by the preachers, that every ſerious perſon awoke as from a dream, filled with ſurpriſe that ſo noble a deſign had never before been attempted by them, and longing, by future exertions, to redeem loſt opportunities —Many Miniſters, who before doubted whether the Lord's time for ſuch an attempt were come, are now completely ſatisfied, and join with equal ardor in a cauſe, ſo glorious. The great numbers who attended as delegates from various parts of the Kingdom; the multitudes who thronged the largeſt places of worſhip in London; the countenance and liberal donations of the wealthy; the appearance of ſo many Miniſters in one place, and in ſo conſpicuous a ſituation; were grand and pleaſing; the ſuitableneſs of the Hymns, and the fervor with which they were ſung; and above all the moſt evident and uncommon out pouring of the ſpirit on the Miniſters in their ſermons and prayers, impreſſed the whole congregation, with a ſolemnity and pleaſure not uſual even in religious aſſemblies, and conſtrained them all to ſay, *This is a new Pentecoſt;* nor was it a doubt with any, whether the Lord was among them or not.

Another conſideration, that rendered theſe ſeaſons unſpeakably delightful, was a viſible union of miniſters and chriſtians of all denominations; who for the firſt time forgetting their party prejudices and partialities, aſſembled in the ſame place; ſung the ſame hymns; united in the ſame prayers, and felt themſelves one in Chriſt.—Such a ſcene was, perhaps, never before beheld in our world, and afforded a glorious earneſt of that nobler aſſembly, where we ſhall meet all the redeemed, and in the preſence, and before the throne of the Lamb, ſhall ſing as in the beſt hymn of the ſervice; crown him, crown him, crown him Lord of all!

Thus commenced this important ſociety, and their fruits have been in ſome meaſure agreeable to ſo fair a beginning.—They have ſince been deeply impreſſed with the affecting obſervations of the converted among the heathen, upon their attempts to carry the goſpel among them. A Hottentot woman who had been effectually called to the ſalvation of Jeſus, obſerved to the Miſſionary "that it was a great pity and a great ſin, that they who ſo long enjoyed great plenty of the bread of life, did not give one crumb to the poor heathen; but that God was very good, who had forgiven this great ſin,

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and had bleſſed the little bit they had lately given, ſo much; and now ſhe hoped that chriſtians would ſin no longer againſt God, in withholding the bread of life, but would abound in giving it more and more." The Society therefore conſidered themſelves as they did every chriſtian, called upon to act their part; and that they could not without criminality, withhold their exertions towards procuring obedience to the command of Chriſt, who ſays "go ye into all the world and preach the goſpel to every creature." In 1799 they obtained the aid of three Miſſionaries—who arrived at the Cape of Good Hope, juſt as a deputation of three boſchemen, the moſt ſavage and ferocious of the heathen of that country, arrived, earneſtly requeſting that ſome good men might be ſent to inſtruct them. The Miſſionary conſidered this as a call of God to viſit the poor Hottentots, and, ſurpriſing to tell, two of them travelled 500 Miles North Eaſt of the Cape into the wilderneſs, to Zaak river, paſſing mountains that appeared almoſt inacceſſible, and being ſometimes 7 days without ſeeing a human face but their own company, and expoſed to Lions and Tigers which infeſt the woods of that country, from whoſe devouring Jaws they were ſeveral times moſt providentially preſerved. Suffice it to ſay, that they were received by theſe wretched heathen with joy. They found them living among the rocks, where they dig a ſmall round den, about 3 feet deep, which they cover with reeds. Here they ſleep away their time till rouſed by hunger, when they ſally forth to hunt wild beaſts, and when unſucceſsful, they ſubſiſt on ſnakes, mice and wild onions. The Miſſionary, at firſt, was obliged to tempt the people, at large, to attend him by giving them tobacco which they are very fond of. He began by preaching ſyſtematically to them, but he found it in vain. He then followed the example of the Moravians, ſimply preaching the love, and death of Jeſus Chriſt, and inviting them to come to him that they might have life. His labors were ſoon bleſſed. His firſt fruit was a moſt notorious offender This man was convicted of ſin, convinced of his loſt ſtate and found mercy. He lived but 6 months after, but his experience was wonderful. His heart was wholly taken up with the love of Chriſt, ſo that he could ſcarcely bear to ſpeak of worldly things, and he died rejoicing in the Lord, ſaying to his teacher, "I die depending on the blood and righteouſneſs of Chriſt: I go to heaven, and there I will wait for you." His ſon who came a great diſtance to ſee his dying father, was alſo converted, and became a ſchoolmaſter. The Miſſionary ſoon after began to have his ſpirits much elated when he would walk in the fields, and find, ſcattered here and there proſtrate on the ground, ſeveral of his congregation; and ſome with a child in each hand, pouring out their ſouls to God in the moſt lively and copious ſtrains.—When he had been with them about four years, he viſited his friends in

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Europe; at which time, "he had baptized about 34 adult perſons and 50 children. He had a ſtated congregation of about 600 perſons, in a great meaſure civilized and dwelling together. The people are univerſally changed and have become, literally as well as ſpiritually, new creatures. They who were ſo filthy that a civilized perſon could ſcarcely approach them, are now clean; inſtead of being naked, or only covered with a dirty ſheepſkin, they are now decently cloathed; and thoſe who knew not there was a God, are become devout worſhippers of God, and fervent lovers of Jeſus Chriſt; induſtrious and obliging, bringing up their children in the fear of the Lord."

Three of this congregation went to London with the Miſſionary, and on a careful examination, gave great ſatisfaction to the ſociety. They ſang a Hymn before a large congregation, the literal tranſlation of which in proſe follows. "O Zion's king! Thou ſon of God, exalted on the father's throne! I caſt myſelf down before thee, and pray for ſpirit and for life, for thy church and dear bride, living here on earth, at a diſtance from her divine lover, her head, her comfort, the prince of life; for whom ſhe ever and forever longs. Oh! that I now might find thee.

Moſt of all, O king of Zion! I implore thee for ſo many dead ſouls! Oh! make thy people to fall down before thee by thy ſpirit. By thy power draw all thoſe unto thee, for whom thou didſt ſay, "it is finiſhed!" make the deaf ear to hear the voice of thy power and of thy glory, that it may be ſaid of Zion "this and that man was born there."

Fountain of life! almighty God! it is the ſpirit's influence we crave! Oh! exert the power of thy love upon the hearts of many men! Bring Tyrians, Philiſtines, and Moors by the word and the ſpirit into the right way, and let hell tremble at thy work! Reſcue by thy divine power the veſſels of grace from ſatan's might, and bid the dead to live!"

It is eaſier to conceive than to deſcribe the ſacred pleaſure which filled the minds of a large aſſembly of Chriſtians, when they thus beheld "Ethiopia ſtretching forth her hands to God," and heard ſome of Afric's tawny race ſinging the praiſes of our common Lord."

The following is an extract of a letter from a Boſcheman woman, to the Miſſionary in London; "moreover I take the liberty of telling you that the Lord converts many people at Rodezand; which proves the greateſt comfort and ſupport, as it ſeems here, that the time is now come when the Lord ſhall pour out his bleſſing over the whole world and draw all poor ſinners unto himſelf."

Through the inſtrumentality of the London Miſſionary Society many thouſands of the heathen in Africa are now liſtening to the

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joyful ſound of the goſpel; and more than a few who were afar off, are brought near by the blood of Chriſt. On a full view of what this Society has done, it appears, that they have ſent out about 100 preachers, 98 of whom have received education for the miniſtry, by whom the glad tidings of ſalvation are announced in many places, where the being of a God was not known, or even heard of.

Even France has not been forgotten. During two years the London Miſſionary Society have been endeavouring to build on the ruins of the papacy *there*, the divine edifice of pure chriſtianity; and as the moſt powerful means for that purpoſe within their reach was the circulation of the holy ſcriptures, they determined to conſecrate a part of their funds to this object.—Reflecting alſo on the awful effects of infidelity, they judged it might be of great uſe, to connect with the ſcriptures, a vindication of their divine authority. This important ſervice has been atchieved in the moſt ſatisfactory manner by one of their highly reſpected members. The Society went farther, and ſent a deputation to France, to diſperſe theſe books, and to know the real ſituation of that numerous people. The importance of this buſineſs was manifeſt, from the deputation having found it difficult to procure a ſingle copy of the French Bible in Paris; and they were informed, this was equally the caſe in Italy. Great effects throughout France are likely to ariſe from having a proteſtant miniſtry there. At Beſançon in the ſouth, and at Arras in the North, where, till lately, no proteſtants were to be found, applications for proteſtant miniſters and churches have been made and ſigned by 12,000 perſons at the former place, and near as many at the latter. And although many churches have already been given to the proteſtants, 900 congregations are ſtill deſtitute, both of churches and paſtors. Even in Belgium, the ſame diſpoſition appears.

On opening a Proteſtant chapel at Abbey Ardennis in Normandy, previous to the publication of the concordat between the Pope and Buonaparte, a very reſpectable congregation attended. The increaſe ſince, has exceeded the moſt ſanguine expectations. And no ſooner was the Concordat publiſhed, than the chapel was ſo much over crowded, that more than 200 perſons were obliged to ſtand during the ſervice, the ſeats being all filled. In many parts of the republic, and particularly in the ſouth, large bodies of the Inhabitants have publicly demanded of the prefects of their reſpective departments, to be provided with a church and Proteſtant miniſters. Theſe are good ſigns of the times, and may tend to oblige all denominations of chriſtians to greater purity of conduct, and more attention to the eſſential principles of the goſpel. Our informant adds, "Great and marvellous are the events of our days. A believer in the prophecies cannot but feel himſelf more and more intereſted in the

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great ſcenes, which are evidently introducing that new era, we are taught to expect ſhall immediately commence—all concur in affording delightful animation to the mind, that with an eye of faith, contemplates the wiſdom and goodneſs of the divine being, who is conducting the univerſal family of mankind to improvement and happineſs; and fitting them for everlaſting glory hereafter."

"There is nothing, it is ſaid, which more ſurpriſes a ſtranger at the preſent moment in France, than the rage for religious publications of every deſcription. The preſs literally groans with books of devotion. The Scepticiſm of the revolution has loſt its charms, and even the *petit maitre* is ſighing for the pleaſure of devotion."

The report above mentioned concludes thus: "with ſincere ſatisfaction, they recognize the zeal and ſucceſs of other Societies aiming at the ſame ſtupendous object, earneſtly uniting their common ſupplications with the chriſtian world at large, that the bleſſing of heaven may attend them all. They cheriſh the hope that theſe are all effects of a divine impulſe on the mind, and part of the arrangements of an infinitely wiſe and unerring plan, which has determined the ultimate renovation of the world after a long ſeaſon of darkneſs, depravity and diſorder, and is now introducing the dawn of that glorious period which is the favourite theme of prophecy and the grand conſolation of the chriſtian church. While they endeavour to promote the approach of this deſirable ſeaſon by every means in their power, we chearfully refer the event to him who has reſerved the times and the ſeaſons in his own hands; who preſides over the vaſt concerns of the univerſe, and who can command all its powers, intellectual or material, to accompliſh his pleaſure, and fulfil his word."

Among other inſtances of joyful converſion of ſinners to God in London, the Committee muſt mention that of Mr. Frey, a Jew, now preparing for Miſſionary labours. He preached a ſermon to the Jews, on 18 May 1803, at Sion chapel, from Gen. xiii. 8. "And Abraham ſaid unto Lot, let there be no ſtrife I pray thee, between me and thee:" and a prodigious congregation were collected, among whom were about 200 of the children of Abraham according to the fleſh. They ſeemed well pleaſed.

The Baptist Association, or Missionary Society,

HAVE been alſo very ſucceſsful in their labors of love, eſpecially in India; where they have united with other denominations in carrying the goſpel to that numerous, ſuperſtitious, and idolatrous people.—To give ſome idea of the work of God carrying on *there* by their means, the following extracts of letters received by a worthy gentleman of this City, and ſome others in Europe, from that country, tho' lengthy, are inſerted.

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Dinagepore March 15th, 1805.

"The Rev. Mr. Gericke, a Miſſionary upon the coaſt of Malabar, writes to a friend in Calcutta, that he has lately baptized 2700 perſons on the coaſt. This is indeed the Lord's doings, and it is marvellous in our eyes. The Miſſion at Serampore is not without ſucceſs, for our little Church is by the divine bleſſing increaſing. Mr. Carey has lately baptized two Hindoos, one of them a Brahmin, the firſt of that caſt that has embraced the goſpel.

Calcutta Aug. 31, 1802.

From Mr. Carey a principal Miſſionary in India.

A moſt encouraging circumſtance has lately occurred, and which has much ſtrengthened our hands. About 3 months ago, three muſſulmen came from a diſtance to hear the goſpel, and requeſted that one of us would pay them a viſit; which we promiſed them to do after the rainy ſeaſon, when the paſſages by water would be open. About ſix weeks ſince, one of them deputed by the reſt, came again, to conduct any of us who would go. Brother Marſhman was the only one who could undertake ſo long a journey, and a better could not have been choſen for the purpoſe.

The place where they live, is in the diſtrict of Jeſſore near the river Jsamuty. On his arrival he found about 200 perſons who have for ſeveral years rejected their caſt. They are Muſſulmen and Hindoos, formerly of various caſts. They were convinced of the folly and wickedneſs of both the Hindoo and Muſſulman faith, but confeſſed that they were ignorant of what was right; and hearing of us, they were very deſirous of knowing the goſpel. Brother Marſhman's reception among them exceeded all expectation. Many were gathered together, ready to hear the word when he arrived, having had previous notice; and they did it with a kind of pleaſure and eagerneſs ſeldom ſeen in this country. They deſired us to write to them and to viſit them—promiſing to viſit us when they can. In ſhort a hopeful proſpect preſents itſelf. In returning home, Brother Marſhman got intelligence of another body of Hindoo diſſenters whom he determined to viſit. He did ſo; and found that at another place about a day's journey nearer home, there are at leaſt 2000 perſons who have publicly renounced their caſt. They received him with great pleaſure, and were deſirous of ſeeing him again.

The late opening in the Eaſtern part of the country more than balances all our diſtreſſes. They have a Society of upwards of 200 perſons, who have rejected all worſhip of Idols, and all honor to Mahomet; and what is more, they reject many of the vices which

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other natives practice with an unblushing countenance. Since they have known us, the whole body of this people have received the Bible as the word of God! They meet together to read it and to pray; and intend to erect a place for themselves where they can meet for worship. They now also call themselves christians and esteem us as their brethren. We really hope that some of them are truly converted; and all of them whom I have seen, appear to be seriously inclined. I trust that e'er long they will have a gospel church formed among them. I was surprised to see with what facility they could turn to any place of scripture: they did not seem to be more at a loss to find a passage, than a person would, who had been accustomed to the Bible all his days. The doctrine of the Trinity is peculiarly abhorred by the Mussulmen; and these people held a council, which lasted three days, to consider whether this doctrine could be admitted or not. It ended with an universal acknowledgment of it; yet leaving it as a mystery, in the same manner as christians do in general."

Another from the same.

CALCUTTA, October 6, 1803.

The number of our church members is now 39, and we are in hopes of receiving another native by baptism before long. Of this number 25 are natives.—The sure promises of the word; the all sufficiency of the divine power, the energetic zeal of the Lord of Hosts, and his usual way in providence seem to encourage our hopes, and excite us to persevere in the work.—This country is extremely populous, the vast numbers of persons in Calcutta *alone*, must exceed your ideas. I suppose that few streets in London are fuller, if so full of people, as the streets of this town; yet in all this place, and indeed in the country, I fear the number of truly converted persons will scarcely exceed 100 It is truly a melancholy thing, to go along the streets and meet thousands of people, without being able to indulge the hope that some of them may be converted people. Here the harvest is great and the labourers are few indeed. O may the Lord of the harvest speedily send labourers into this harvest.—Surely it is not too much to hope that God will raise up gifts among the converted natives, and among the youths who are educated under us, and who are likely to spend their days in this country. We hope in, and bend our attention to, this desired object; but must wait till the allwise God give the blessing. We have a second edition of the Bengalee New Testament in the Press. The first edition will, in all probability, be disposed of before this is printed off. I think we have given away about 40 copies a month ever since it has been published.—The accounts from America have

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gladdened our hearts; and not only encouraged us, but other Evangelical Miniſters in this country; and we have ſome times hoped that the ſpirit may thus be poured out upon India, or rather this part of India, for a work ſomewhat ſimilar was carried on upon the coaſt (of Malabar) laſt year, under the miniſtry of the Rev. Mr. Gerikè and ſome native laborers in thoſe parts.—Some thouſands rejected heatheniſm, broke and deſtroyed their Idols, ſitted up the old Temples for chriſtian worſhip, and were formed into goſpel Churches. They have ſince had great perſecution; but the Lord has preſerved them faithful to himſelf."

Alſo from Mr. Carey.

CALCUTTA, October 25 1803.

"Yeſterday I had the pleaſure to baptize a Brahman who is from Aſſam, and is the firſt fruits of that country to the Lord. This is the 26th perſon whom we have baptized from among the heathen; and we have reaſon to ſay, that with the exception of two perſons, all of them give us pleaſure in a greater or leſs degree; and are accounted by us as the excellent ones of Bengal. Of theſe perſons two have been removed by death. The firſt was murdered, ſuppoſed by thieves—but the other, left a ſweet ſavour behind him: I never recollect to have ſeen more of the chriſtian exhibited on a death bed, than in the caſe of this man—his ſteady hope in Chriſt—the chearfulneſs of his mind till the laſt, and the ſavour of evangelical truth, which he conſtantly diſcovered in his talk, through an illneſs of near three months, have left a deep impreſſion upon the minds of all thoſe who ſurvived him. His name was Gokool.*

It is time now to be up and doing. The time is ſhort. Souls are precious—opportunities multiply, and every opportunity of doing good to others, either by ſpeaking or writing, or by any other me-

* By another letter dated 17 October Mr. Carey ſays. Gokool died of a lingering diſeaſe, a hectic fever, and we had many opportunities to ſee his whole carriage during his affliction, and in the article of death, which was highly ſatisfactory, and beautifully marked with a calm and firm reliance on Chriſt. Gokool was by nature a man of the moſt violent paſſions and noted for turbulence and every thing hateful, before his converſion. If any thing could mark the efficacy of divine grace, I think the latter part of his life did, and eſpecially his death. We had purchaſed a burying ground, but a few days before, in which he was interred. A vaſt number of people attended, and we have reaſon to hope that the impreſſion made on them was not unfavourable to the goſpel. There are two more Hindoos, concerning whom we hope well. I expect to baptize one of them next Lords day, who is a Brahman from the extreme part of Bengal, or rather belonging to an independant Rajah on the North Eaſt of Bengal.

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thod, has a loud voice to us all. May we be enabled to make uſe of theſe ſeaſons, to the honor and glory of our God."

Serampore, November 17, 1803.

"God, I believe will carry on his work in this country; the leaven is already at work. Many are thinking and ſome are converted. Succeſs indeed at preſent is not greatly apparent, but we truſt that Jehovah will ariſe ſpeedily and build up Zion, and appear in his glory."

The following is an Extract of a Letter, from Mr. Gerikè himself, dated Vaparry, Jan. 18th, 1803.

I wrote to you laſt from Seringapatam; ſince that time I have experienced great hardſhips, and alſo ſingular mercies. When in my journey, I came near to the extremity of the peninſulas, I found whole villages waiting anxiouſly for my coming, to be further inſtructed and baptized. They had got acquainted whith our native prieſt in that country, and the catechiſts and chriſtians; and had learned, from them, the catechiſm, which thoſe who could write copied, to learn it themſelves, at their leiſure.

When they heard of my coming, they broke their Idols to pieces, and converted their temples into chriſtian churches; in which I inſtructed and baptized them; in ſome about 200, in others near 300; formed them into chriſtian congregations; procured for them Catechiſts and ſchool-maſters; and made them chooſe, in each place, four elders. Theſe examples awakened the whole country; and when I was about to leave it, the inhabitants of many more villages ſent meſſages to me, begging me to remain a couple of months longer in their country; and to do in their villages, the good work I had done in thoſe of their neighbours. Since that, there have been inſtructed and baptized 2700 people more, and 18 congregations more have been formed. Among theſe new converts, are ſeveral Chiefs, all very zealous; and one of them travels about, preaching the goſpel.—Since my return, ſome of the heathen of that country, old enemies, have ſtirred up a perſecution againſt them. By a letter ſince, from that country, I am informed of the good news, that the perſecution had abated in ſeveral places; and that the chriſtians who had been confined, had been honorably acquitted."

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Serampore Oct. 11. 1803.

"There has not been any great work apparent here, but yet it has been evidently progreſſing. Since our arrival 11 natives have made a profeſſion of chriſtianity by baptiſm. Among whom are three Brahmans. Theſe have been collected not by our endeavours; but evidently by the gracious providence of God. Some have heard from others—others have obtained information from papers; and others have accidentally called, as they paſſed by and heard the words of life from our brethren; and thus have been led to enquiry, which we hope has ended in their thorough converſion to God. It muſt be remarked that not one of theſe people belonged to Serampore, but all came from a diſtance, and ſome widely a part from each other. From the Eaſt and from the Weſt—and from the North and from the South will God gather in his elect, and ſhew that it is not by might nor by power, nor by an arm of fleſh, but by his own ſpirit, that his work is to be accompliſhed. Brother Kriſhno is perhaps the moſt uſeful in this way. Inquirers are entertained at his houſe and he ſpends much of his time in converſing with them, for which he is eminently qualified. He is an experienced chriſtian, and a very valuable and uſeful man. He is the firſt Brahman who was baptized. He is gone with brother W—to Dinagepore. Brother W—writes ſome very pleaſing things concerning him—one is, his proficiency in ſpeaking and diſputing with the natives. God has been pleaſed to remove our brother Gokpol by death, from the church militant, to the church triumphant; of this he gave abundant teſtimony both during a lingering illneſs and in the article of death. His hope was wholly in Chriſt and ſupported by this, he paſſed through the valley of the ſhadow of death and feared no evil. We have been viſited by ſome people from a place about 500 miles diſtant, called Lockfeel, who have given us great hope. They had been here before; and our brethren have at different times viſited them. They are intelligent people, much above the common rank. They read well and try to underſtand all they read, are devoted enemies to Hindooiſm and Mahometaniſm, and very great adepts in diſputation on theſe points. They ſay that their minds are made up reſpecting chriſtianity—they are ſure that it is the true and right way; and in it alone, they expect pardon, and depend wholly on the death of Chriſt for ſalvation. Some thing of a worldly nature hinders them from making a public profeſſion by baptiſm, which gives us ſorrow and damps our riſing expectations."

Schools are inſtituting in many parts of the country for Engliſh, Portuguese and Hindoo children, and the Bible, with many other pious Books, is printed in the Bengalee, Hindoſtanee, Perſian and Maharata languages.

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In Ceylon, an Iſland containing more than 100,000 Inhabitants, a great work is alſo carrying on. The britiſh poſſeſſions are divided into 4 diſtricts—theſe are divided into counties, which are ſubdivided into pariſhes. In every pariſh is a proteſtant ſchool, where the youth are inſtructed in reading and writing their own language, and in the principles of chriſtianity. Over every 10 ſchools is appointed one catechiſt, whoſe buſineſs it is to perform a viſitation once a month to enquire into the conduct of the teachers; to examine the progreſs made by the ſcholars, and to exhort them to induſtry and diligence. In each of the leſſer diſtricts is eſtabliſhed a native officiating preacher, who has been examined, and performs divine ſervice in one of the churches or ſchools every Sunday &c. In each of the principal diſtricts are one, two or three clergymen who have been ordained in Europe. Each has the ſuperintending charge of a certain number of ſchools, to which he performs a viſitation once a year, and adminiſters the holy communion. Some of the native preachers and catechiſts are really men of principle and abilities, and are extremely uſeful. By the laſt returns, there were nearly 170 ſchools and upwards of 42000 profeſſing proteſtant chriſtians. The number of chriſtians profeſſing the religion of the church of Rome was very great. There are 15 prieſts on the Iſland, who are indefatigable in their labors, and are daily making proſelytes. The doctrines of thoſe who have been educated by the Dutch are purely calviniſtic and their ſermons evangelical.

A Britiſh Miſſionary has alſo, in a great meaſure, ſucceeded in eſtabliſhing a miſſion in Aſtracan in Perſia. He writes from Coraſs Beſhnaw near Geotghieuſk under date of 27 January 1803. "I have met with a degree of proſperity in my undertaking, that makes me afraid—Providence has enabled me to do more than ever I meditated. We have fixed ourſelves in a village, which ſeparates the Tartars from the Cabordians who inhabit a great part of Caucaſus. This place in which we are ſettled, is on the frontier of the Ruſſian empire, but properly in the Circaſſian country. We travelled, under the favour of an open letter from the emperor of Ruſſia to his governors &c. by the way of Moſcow, Sarepta Aſtracan &c. about 3000 Verſts to the place where we now are. It is within a few days journey of Perſia and Bokkaria and within 50 miles of Turkey. Although I doubt not the Society for Miſſions to Africa and the Eaſt, have already ſufficient engagements, yet may I not venture to aſk, whether they might not ranſom a few Tartar youths? ſhould any of them prove pious, they might afterwards do much in propagating the goſpel—you cannot conceive the reſpect and attention a Tartar or Circaſſian would meet with, who underſtood the Arabic, Turkiſh, Perſian and Tartar languages well."

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The Church of the United Brethren,

COMMONLY called Moravians, have alſo ſhewn a zeal and activity in their maſter's ſervice, that deſerves well of every friend to the ſalvation of men. They have had greater ſucceſs among the heathen of various denominations, and particularly among the Northern Indians, than any other proteſtant ſect of Chriſtians whatever.

The number of perſons employed by them in miſſions to various parts of the world, ſtood thus in 1802,

	Settlements.	Miſſionaries.
In the Daniſh Weſt India Iſlands, they have.	6	32
In Antigua.	3	17
In St. Kitts.	1	4
In Jamaica.	3	8
In Barbadoes.	1	2
In Tobago.	1	2
In Greenland.	3	16
In Labrador.	3	25
In Quebec and Newfoundland. . .	3	3
Among the Indians in North America.	3	19
In South America.	4	24
Among the Hottentots, at the Cape of Good Hope. . . .	4	10
In the Ruſſian part of Aſia. . . .	1	2
Near Tranquebar in the Eaſt Indies. .	1	2
	37	166

At the cloſe of the year 1800, the Congregation of native Indians at Hoop in Surinam, in South America, conſiſted of 208 perſons, 169 baptized, 84 communicants, 39 not yet baptized; alſo at New Bombay in the ſame country 49 free Negroes, 17 of whom are communicants.

The laſt letters from Surinam ſay, "The work of God proceeds, though not rapidly, yet with a manifeſt bleſſing upon the labors of our brethren. In all the four ſettlements they are earneſtly and diligently engaged in inviting poor loſt ſinners, to hear and believe the goſpel of their redeemer. At Paramaribo 16 adult negro ſlaves had been baptized from January to the end of September 1802. This year the believing negroes in the three Iſlands of St. Thomas, St. Croix and St. Jan conſiſted of 10,276 ſouls. One of the brethren

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writes from Jamaica under date of January 1803. "I went to brother Leſter to *Iſland*, where on the laſt day of the year, I had the pleaſure in the evening to meet about 40 negroes, who were ranged in great order on the floor of the Hall, and liſtened very attentively to my diſcourſe. May our Lord grant that this new year may prove a period of renewed grace and mercy both for us and our negroes, that a true hunger and thirſt after him and his word may be excited in their hearts.

The Committee are ſorry to ſay, that ſince the moſt promiſing appearances in favour of the people of colour in this Iſland, laws have been made, making it highly criminal for any but miniſters licenced according to law to preach to the blacks, and as much ſo, for the blacks to hear; which has put a ſtop to this glorious work for the preſent."

The brethren in their account of Miſſions ſay, "that their ſimple motive in ſending Miſſionaries to diſtant nations was, and remains, an ardent deſire to promote the ſalvation of their fellow men, by making known to them the goſpel of our ſaviour Jeſus Chriſt They were grieved to hear of ſo many thouſands and millions of the human race ſitting in darkneſs and groaning beneath the yoke of ſin and the tyranny of ſatan; and believing the glorious promiſes in the word of God, that the heathen ſhould become the reward of the ſufferings and death of Jeſus; they conſidered his commandments to go into all the world and preach the goſpel to every creature, as given to all his followers; they were filled with confident hopes, that if they alſo went forth in obedience unto, and believing in his word, their labor would not be in vain in the Lord. They accordingly went forth in the ſtrength of their God, and he has wrought wonders in their behalf. From very ſmall beginnings, the miſſions of the brethren have encreaſed to above thirty ſettlements in different parts of the earth, in which about 160 Miſſionaries are employed, who have the care of upwards of 24000 converts from among the heathen."

The Miſſion among the Hottentots at the Cape of Good Hope, was begun by a man remarkable for his zeal and courage, who labored ſucceſsfully, till he had formed a ſmall congregation of believers. When the Miſſionaries firſt arrived in the country, at the place called Bavians Kloof in 1792, it was a barren uninhabited place. There were in the year 1800, five married Miſſionaries reſiding there, and 1300 Hottentots of the congregation.

At Cape Town the number of the converted heathens is conſiderable, who manifeſt the power of the ſpirit not only in the public worſhip but in their intercourſe among themſelves; ſo that while the declenſion of zeal for the cauſe of Jeſus among many profeſſors is lamented, his holy name is daily more and more adored among the Heathen.

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At Stillenbock about 20 miles from cape Town, ſeveral poor heathen have joyfully embraced the Saviour of ſinners, and manifeſted in their experience the genuine marks of a divine work; and one of them on the near expectation of her departure into the eternal ſtate, expreſſed the moſt comfortable perſuaſion of her perſonal intereſt in the love of Jeſus, and the redemption procured by his death. The Miſſionary has alſo opened a ſchool here for the children of the Hottentots, in which he has about 30 children.

At another ſtation in Waggonmakers valley, after much oppoſition from perſons calling themſelves chriſtians, by the aid of Gov. Dundas, who greatly countenanced the undertaking, a ſettlement has been effected, and the Miſſionary expreſſes his hope that he begins to ſee the work of the holy ſpirit. He ſays "that at their monthly prayer meetings, when we bow our knees before the throne of grace, the Hottentots cry out, we thank God that you are come to us. Many of the ſlaves expreſs a great reverence for the goſpel, and rejoice that they hear of a crucified Saviour, Twenty of them are now learning the alphabet. Thirty can ſpell, and five can read, and are learning the catechiſm. There are ſeveral other ſtations occupied by Miſſionaries. One of them is at Zaak River, which is about 19 days journey (or 300 miles) from the Cape, where the goſpel is attended with conſiderable effect. Another is at Graff Reinet near the limits of the Colony towards Caffraria, where a conſiderable number of heathen are hearing the word of life. About three years ago a Miſſionary arrived in Africa, when a deputation from a people called the Corannas, who live about five weeks journey on the great Orange River, arrived at Cape Town, earneſtly deſiring that ſome good man might be ſent to inſtruct them. This the Miſſionaries conſidered as a plain call to viſit the poor wild Hottentots.—They accordingly ſet off, and with incredible labor and fatigue reached the place, having travelled ſeven days, through a country almoſt without a blade of graſs, living on Oſtrich eggs, and without ſeeing a human creature.

Here they began, among the Hottentots, Corannas and Briquas; but afterwards, on the invitation of a conſiderable number of Hottentots, they removed eight days journey lower down the River. They were met half way by the heathen, to their mutual joy, and found among them a general deſire for inſtruction. The Miſſionary has about 800 under his care, and has been gratuitouſly ſupplied with as much proviſions as were neceſſary. He has been but about ſix months with them, yet 20 of them had began to read, ſome could ſpell and others were learning the alphabet. Spiritual impreſſions ſeem to have been alſo made on ſome of them; and great hopes are entertained, that theſe meaſures will prove the moſt powerful means of civilizing the natives and tranquillizing the Colony.

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Another Miſſionary, who is a native of Mozambique, and had been ſold as a ſlave and carried into the Cape, had been awakened by the preaching of the goſpel by one of our Miſſionaries, ſo as to render it effectual to his ſalvation. This young man, already free in the Lord Jeſus, the Society redeemed from civil bondage, and is preparing to be ſent to the extenſive region of Mozambique. The Society has the ſtrongeſt reaſon to believe that many thouſand heathens in Africa are now hearing the goſpel of ſalvation from the lips of thoſe Miſſionaries who have been ſent out by the Society. Among many of the chriſtians, they obſerve an energy unknown and unexerted before; a time of refreſhing from the preſence of the Lord, the effects of which are felt to the extremities of the Colony.

Sarepta near Czarina on the Wolga in Ruſſian Aſia, was built chiefly with a view to bring the goſpel to the Calmuck Tartars and other heathen tribes in thoſe vaſt regions. Hitherto little or no ſucceſs has attended the brethrens labors, though their exertions have been great and perſevering; and equal to thoſe of any of our Miſſionaries in other countries. Some brethren even reſided with them, conforming to their manner of living in tents, and accompanying them wherever they moved their camps. They omitted no opportunity of preaching unto them Jeſus, and directing them from their numberleſs Idols and wretched ſuperſtition, to the only true God, and the way of life and happineſs: but though they were heard and treated with civility, no impreſſion could be made upon the hearts of theſe heathen: but the German Coloniſts on the Wolga received them; they formed Societies amongſt them, and ſo anſwered a very beneficial purpoſe.

The Society alſo have a Miſſion in Newfoundland, of which a Miſſionary ſays, "The Lord has bleſſed his efforts in a degree that has ſeldom been heard of in a ſimilar ſituation. Twenty-eight perſons have been formed into a church of Chriſt—fourteen others, chiefly young men, joined ſtatedly in public prayer together, and at leaſt half that number of young women are apparently under ſpiritual concern.

Two Miſſions have been alſo eſtabliſhed at Quebec and the Bay Chaleur. Much oppoſition has been met with here from thoſe who bear the chriſtian name, and yet both Miſſions ſeem to be attended with beneficial effects. The principal Miſſionary writes "that there are ſome precious ſouls, whom charity and their pious conduct and devout breathings, oblige him to believe that they have been brought out of nature's darkneſs into the marvellous light of the goſpel—and that he has great hopes a good work is going forward among them.

The moſt flouriſhing Miſſions, at preſent, are thoſe in Greenland, Antigua, Saint Kitts, the Daniſh Weſt India Iſlands, and the Cape of good Hope. A new awakening has appeared of late among the

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Arrowwacks and free negroes in South America. The Eſquimaux on the coaſt of Labrador, and in Barbadoes—and the lateſt accounts give the moſt pleaſing hopes in thoſe parts. Several attempts to carry the goſpel into other parts of the earth, made by the brethren, have not ſucceeded—as to the Laplanders and Samojedes—on the coaſt of Guinea—to the ſlaves in Algiers—to Perſia—to Egypt. Indeed in upper Egypt there was a proſpect of being uſeful among the Copts, who have been viſited for ſome years.

The brethrens' general practice is to preach the goſpel to all heathen to whom they have acceſs, and every ſoul is invited to be reconciled to God through the atonement made by Jeſus Chriſt. Beſides the public teſtimony of the goſpel, the Miſſionaries are diligently employed in viſiting and converſing with the heathen in their dwellings. If they are awakened to a ſenſe of their undone ſtate by nature, and of their want of a Saviour, and apply for further inſtruction, giving us their names, they are called *New People*, and ſpecial attention is paid to them. If they continue in their earneſt deſire to be ſaved from the power of ſin, and to be initiated into the chriſtian churches by holy baptiſm, they are conſidered as candidates for baptiſm; and after previous inſtruction, and a convenient time of probation, they are baptized. If they then prove by their walk and converſation that they have not received the grace of God in vain, and deſire to be admitted to the holy communion, they are firſt admitted to be present as ſpectators, and then conſidered as candidates for the communion, and after ſome time become communicants. A free man or ſlave who acts contrary to the moral precepts contained in the Bible, is excluded either from the Lord's supper or the meetings of the baptized, or even, in certain caſes, from all fellowſhip with the congregation; for no ſituation, or prevalency of cuſtom, can ſanction a pretext for any kind of disobedience to the rule of Chriſt. Such are not readmitted until they have given ſatisfactory proofs of true repentance. Miſſions of late have been uncommonly expenſive, from ſeveral concurring cauſes, and their funds reduced, but as God, whoſe work it is, has never failed to ſupport it, a grateful ſenſe of his favour produces faith and confidence in him. As to the manner of preaching the goſpel to the heathen, the brethren have by long experience found, that the word of the croſs is the power of God unto ſalvation, to all men that believe. They therefore immediately preach Jeſus and him crucified; ſowing the word in tears, with patience and courage, knowing that they ſhall hereafter reap with joy.

The Committee are indebted to the various perodical publications of the different Inſtitutions, for theſe accounts; on whoſe veracity, and chiefly in whoſe words, they have made this ſhort abſtract.

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An affecting account of the ſucceſs of the united brethren among the ſable children of Africa, is cloſed by the authors of the evangelical magazine, with this addreſs, which is thought worthy of repetition. "What chriſtian can peruſe this affecting narrative without bleſſing God, who to our black brethren hath vouchſafed this abundant grace? And who can refrain from bleſſing God who excited the Moravian church to theſe labours of love; and who hath ſo wonderfully ſucceeded their apoſtolic efforts? Who that hath taſted that the Lord is gracious, will refuſe the aid of his heart, his hand and his purſe in promoting miſſionary exertions, ſo honored of our God and Saviour?

Extracts from two letters from the Revd. GIDEON BLACKBURN, *(acting under the authority of the General Aſſembly of the Presbyterian church in the United States, as a Miſſionary to the* Cherokee *Indians,) to the Revd. Dr.* Aſhbel Green, *Chairman of the Committee of Miſſions.*

MARYVILLE, Nov. 2, 1803.

REVD. SIR,

YOU have no doubt been waiting with conſiderable anxiety to hear from me on the ſubject of my miſſion. I did not wiſh to write until I ſhould have it in my power to ſay ſomething deciſive on the ſubject. Immediately on my return to Tenneſſee I took every opportunity of converſation with the leading characters of the nation on their viſits to our ſettlement, and ſtated to them my wiſhes. Some, I could not ſee, I addreſſed by letter, in order to prepare their minds for giving the propoſals publicity. By information from Col. Meigs I found there was to be a general meeting of the nation on the 15th Sept. near ſouth weſt point, about forty miles from this place. I attended, but the Indians had poſtponed the meeting to the 15th Oct. Finding it would give dignity and reſpect to the inſtitution to have the ſenſe of the nation on the ſubject, I wrote a circular letter, requeſting an anſwer on that head at their meeting. At the time propoſed I again attended, and met a general aſſembly of the chiefs, and a conſiderable number of the people, in all near 2000. The council was held in a grove, on the Indians land, on the ſouth of Tenneſſee river.——I made my propoſal in an addreſs: on the 20th the Indians took it into ſerious conſideration that evening and night, and in full council the next day rendered their anſwer in the following words, viz. "We approve of a ſchool being eſtabliſhed in our nation under the ſuperintendance of the Revd.

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Mr. Blackburn, and hope much good will be done by it to our people: two years are allowed in the first place, that we may have an opportunity to see what progress our children make under the instruction of the teachers, and we will send some of our children to the school."

THE GLASS.
Speaker for the Nation.

Attest,
RETURN J. MEIGS.

A place was agreed on. The place chosen by the chiefs as most suitable to their convenience, is near a town called Highwassee, near forty-five miles in the Nation. I have procured a teacher, of respectable character, approved morals, and strict piety.

The distance of the school from the settlement made it necessary for the teacher to live in the Nation: I therefore preferred one with a family:—one is obtained, who has a decent companion, and one child:—he has entered into bond, and given sufficient security for his performance.

The school will be attended with considerable expence, and immense trouble and labor; but I hope God will direct to resources, and enable to bear the fatigue. The advantage to the Nation, and the cause of God, will, I trust, fully repay every exertion to promote the institution. To see thousands of immortals, capable, by improvement, to vie with a *Boyle*, a *Bacon*, and a *Newton*, buried in the shades of savage ignorance, and destitute of the means of enlightening, would inspire the most stoical mind (if religious) with apostolic desires to rescue them from their native ignorance and savage wildness. However I am fully persuaded there is not a Nation of Indians on the Continent, which promises fairer to reward the pious exertions of generous benefactors, than the Cherokee Nation.

Before Christmas, I flatter myself, every thing will be ready to begin the school. One of the great obstacles to be surmounted will be, the wild and distant disposition of the young Indians: this must be engaged by allurements: perhaps a few small books, to be given to them, might be of use.—Should this desideratum be supplied, and a few others suited to the undertaking be forwarded, it would evidently materially serve the Mission.

I rest assured we have your most ardent prayers, and those of your Society for our success, and will expect your friendly communications to assist in the discharge of the inportant trust.

The President, the Agent, and all the officers of government are much pleased with the design, and engaged to promote the undertaking by every kind office in their power,—but unless God build the house the workmen will strive in vain.—May God grant his aid, afford his assistance, and receive entirely the praise!"

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"MARYVILLE, April 12, 1804."

"After immenſe labour and fatigue I got all things ready for opening the Indian ſchool on the 21ſt February. The maſter had been under pay from December; and had been at the place, making neceſſary arrangements—obtaining an acquaintance with the language, and familiarizing himſelf with the children. On the firſt day there came eleven ſcholars; on the 8th of March there were *ſixteen;* on the 27th there were *twenty;* and ſeveral more are expected in a few days,—as ſoon as I can get clothing ready for them.

The children behave paſt expectation; and I am perſuaded that by a diſcipline well balanced by inducements and well timed authority, they can be kept in as good order as any ſchool on the continent.

Their proficiency is very remarkable: the firſt day ſeveral of them could diſtinctly pronounce half of the alphabet; by the 8th of March all of them could ſay their letters, backward and forward, and could eaſily know them wherever they could ſee them; and three could ſay their *ab.* They continue their progreſs; and I flatter myſelf that their proficiency will exceed the moſt ſanguine expectations. Two boys who have been taught in the ſettlement, are now at ſchool, and are beginning to *write.*

The activity, attention, and care of the maſter deſerve the higheſt notice.

I have ſpent three months in cloſe ſervice to the inſtitution, beſides numberleſs attentions I am obliged to pay to it at home. The intereſt I feel in carrying this buſineſs into effect would ſecure my exertions, ſhould I receive no pecuniary returns from any perſon on earth. I have pledged myſelf to the nation, and my property is at ſtake on the iſſue of the undertaking.

I found it neceſſary to engage in the buſineſs on a large ſcale, which involves conſiderably more expence than at firſt I had calculated:—the cloathing and boarding I found unavoidable: without this they could not eaſily be weaned from ſavage, and introduced into civilized habits; nor could they have been continued at ſchool, had they been boarded in Indian families. The Indians were not ſufficiently ſenſible of the advantages, to ſubmit to the expences of the inſtitution. I have therefore raiſed a tolerable large houſe with two fires, in which they are both boarded and taught, and thus are conſtantly under the eye of the maſter.

Encloſed are the moſt material directions which I have given to the teacher.*

In every converſation I have had with the chiefs, I have inculcated the ideas of ſettling in farms and cultivating the ſoil: I think a very ſhort period will bring this about.

* Theſe immediately follow this letter.

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The exiſtence of a *ſupreme being* is almoſt univerſally acknowledged, and they admit his agency in matters of importance.

They are remakably fond of hiſtorical ſketches; and in this way might eaſily be inſtructed in the hiſtory of the Bible. Should a number of gentlemen of talents and leiſure publiſh a work in the form of a magazine to anſwer this end, and devote it to the uſe of the ſchool, I am perſuaded it would ſerve the cauſe of God.

The chiefs of the Nation are pleaſed with the thought, that their children ſhould be taught to do buſineſs like the white people.

A few days ago I received a very earneſt requeſt from the principal chiefs of the lower diſtrict of the Nation for a ſchool to be eſtabliſhed among them. This would be attended with leſs expence, as a few reſpectable white men live near that place who would board the ſcholars free, and contribute conſiderably for ſchooling their own children.

Shall it be ſaid by future writers of the hiſtory of America, that once there exiſted a Nation of Indians, conſiſting of upwards of eight thouſand ſouls; but they are ſunk to ruin for want of information, though begging for the means of civilization from a rich, an enlightened, and a chriſtianized republic. Shall not the ſame ardor fire our breaſts, which actuates the merchant, while, in the purſuit of wealth, he traverſes the globe, or faces death upon the mighty waters! He is not daunted by the horror of the tempeſts, or the changes of climate, until he arrives in Nootka ſound in queſt of a few *Otter ſkins*; and ſhall the ſalvation of ſouls be of leſs conſequence in our view, or ſhall we be apathetic in our exertions to reſcue them from ſavage ignorance and barbarity.

I wiſh to be fully informed of the wiſhes and deſigns of the committee on this ſubject, and how far they will carry the attempt to civilize this Nation; alſo what funds they will appropriate to that end. Should the funds be inadequate, rather than the deſign ſhould miſcarry, I would chearfully commit the care of my family and congregations to divine providence, and, pleading the cauſe of my poor red neighbours and brethren, I would endeavor, by repreſenting their cries for relief, to excite a generous public to contribution.

Were the ſtate of the ſchool and its wants known to the Merchants and Bookſellers of Philadelphia, I am perſuaded that blankets, clothing, and books, together with an abundance of ſmall articles which would ſerve as preſents, and inducements to the children might eaſily be obtained. Theſe would be of great ſervice; and indeed without them the ſchool cannot go on. All the preſents I have yet given them are at my own expence, as I was very deſirous to make the beſt I could of the funds on hand.

I need not ſpecify the kinds of books which will be wanted; you are all judges of thoſe things, and, having it in your power to ſelect from a great variety, you can do it to the beſt advantage.

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Oh, ſir, if I had the wealth of a Crœſus, the ambition of an Alexander, and the wiſdom of Solomon, aided by the zeal of a Paul, or an Elliot, they ſhould all be employed to carry on this deſign.

I hope this earth never makes one revolution on its axis without finding you with your hands ſpread, and your hearts raiſed to the divine throne for my aſſiſtance.—May your prayers be ſucceſsful, and you reap a rich harveſt to your own ſouls!

The Nations are ſhaking, the temple is filling with the glory of the Lord, and the poor heathen will ſoon rejoice in the light of the ſun of righteouſneſs. May we who already enjoy the light of the goſpel be indeed the ſalt of the earth!"

INSTRUCTIONS given by the Rev. *Gideon Blackburn*, Miſſionary to the *Cherokees*, to the maſter of the ſchool inſtituted for the education of their children.

1. The teacher will always keep in view that the object of the Inſtitution is to moralize and civilize the Indians, as well as to teach them the Rudiments of the Engliſh Language; and therefore his conduct in all caſes will be ſuch as will tend to thoſe ends.

2. Each morning, in the preſence of the ſcholars, he will begin the exerciſes of the day, by ſinging a few verſes of an hymn, and by addreſſing a prayer to the Deity; and in the evening will cloſe the ſchool in the ſame manner:—taking opportunities, at as early a period as poſſible, to teach the pupils the deſign of this conduct, and of impreſſing their minds with the propriety of ſilence, ſolemnity, and compoſure, during the exerciſes.

3. The ſabbath will always be carefully ſpent in religious duties; and as ſoon as the ſcholars can underſtand the nature of the caſe, they muſt be catechiſed on the firſt principles of religion; and as their capacity encreaſes, advanced towards the knowledge of religion in general.

On thoſe days, ſhould any *of the Nation* viſit the teacher, he will carefully avoid converſations on worldly topics, and in a family way introduce things relative to God &c. and the firſt principles of religion and morality; always retaining a grave and ſolemn manner during ſuch converſation, in order to impreſs the hearers with the importance of thoſe ſubjects.

4. In all interviews with the Indians, the teacher will take care to ſhew a reſpectful attention to them, that they may ſee, that as men, they are viewed as his equals; and that ſuperior inſtruction does not make men proud, but more humble and polite.

5. He will carefully avoid adopting their manners and habits, and ſtudiouſly keep up the characteriſtic of ſuperior civilization. Thus he will lead them into our cuſtoms.

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6. In the government of the ſchool all ſeverity will be avoided, at leaſt until the ſcholars are brought to love their new employ; but ingenious penalties and well choſen inducements muſt be adopted. In the whole buſineſs care will be taken always to ſhew diſapprobation of vice.

7. In the hours of amuſement, the maſter will do well to direct them to ſuch exerciſes and plays, as are practiſed among the white people; thereby eventually to change the diverſions of the nation.

8. The teacher will, in all caſes, avoid entering into the diſputes of the nation, or becoming a party in their politics; and thus maintain his influence with the whole.

9. He muſt uſe his beſt endeavors to form a vocabulary of the language of the nation.

10. Collect as much as poſſible, from the beſt atteſted facts, an hiſtory of the nation.

11. Keep a record of the ſcholars names; exhibiting carefully, every month, the progreſs of each, and marking thoſe who eſpecially excel.

THE HYMN TO JESUS.

Tranſlated from the Hottentot Language and verſified in Engliſh.—It was ſung by the three Hottentots.—Vide page 21.

O Zion's king! Thou Son of God,
Exalted on thy Father's throne!
Behold the purchaſe of thy blood,
On thy dear bride look gently down.

Far from thyſelf, her head, her Lord,
Her life, her love, for thee ſhe longs!
Oh, come and ſpeak ſome cheering word;
And ſoon her ſighs ſhall turn to ſongs!

Forget not ſouls ſtill dead in ſin,
For whom thy precious blood was ſhed:
Oh, let them feel a life divine,
Thy mighty power can raiſe the dead!

Now let thy glory be diſplay'd,
Now cauſe the deaf thy voice to hear;
That it of Zion may be ſaid,
"This and that man was born in her."

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Fountain of life! Almighty God!
Thy ſpirit's influence impart!
Oh ſhed thy precious love abroad,
And let it ſoften ev'ry heart.

Bring Tyrians, Philiſtines and Moors,
In the right way thy face to ſeek;
Let Satan fall, while heav'n adores,
And the whole earth thy praiſe ſhall ſpeak!

The Hottentots in London.

Ev. Mag. January 1804.

The Gentiles ſhall come unto thee from the ends of the earth, &c.

Jer. xvi. 19.

Jehovah ſpake, and truth attends his word,
"The Gentile nations ſhall confeſs their Lord;
"Meſſiah's reign ſhall o'er the world extend;
"And his firm throne endure till time ſhall end!"
Each paſſing age the promiſe bleſt reveals;
Each diſtant clime the ſpreading conqueſt feels;
Each diff'rent tribe ſhall by the croſs be won;
And all the Kingdoms be in Jeſus one!

Europe, once pagan, barbarous, and blind,
Now civilized, enlightened, and refin'd,
Avows the chriſtian faith; while thouſands ſhare
Its bleſſings, who diſgrace the name they bear!
Yet Europe hath its righteous ſouls, who aim
To ſpread around the world a ſaviour's name;
O'er Seas and deſarts, bold they perſevere;
And Lo! at length, the firſt ripe fruits appear!

Who are theſe of olive hue,
Varied forms of human race,
Uttering language harſh and new,
Strangers from ſome diſtant place?
Children theſe of nature rude,
In a land of darkneſs born;
By oppreſſion's rod ſubdu'd,
Europe's ridicule and ſcorn.

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Knowing not their maker's name;
Having not the means to know;
Void of decency or ſhame,
And unconſcious of their woe,—
Life with them was but a ſtate,
To be wretched, and to die;
And their everlaſting fate
Waken'd not an anxious ſigh!

What a change in theſe is wrought!
Trophies rich of grace divine;
From death's gloomy ſhadows brought,
Humble lights for God, to ſhine!
What could break old habits force,
Stem the hold of ſin, ſecure,
Turn corrupted nature's courſe,
Into channels clean and pure?

Mark them!—Savage once, and wild;
Now adorn'd, with ſmiles ſerene,
Gentle, teachable and mild,
Decent look and pious mien.
Hark! religion joy doth bring,
Tuning grateful, cheerful praiſe;
Sweetly Jeſus love they ſing
In their native ſimple lays!

Hail thou bleſſed goſpel hail!
Where thy faithful heralds run,
Peace and love, and joy prevail,—
Glory is on earth begun!
Slaves of ſin releas'd by thee,
Jeſu's friends and ſervants are,
Form on earth his family,
And his heavenly kingdom ſhare!—

Say boaſting infidel, can all your ſchemes
To civilize the world, ſuch converts find!
Could vain philoſophy's deluſive dreams,
Or reaſon's morals thus renew the mind?
Would your philanthrophy the work deſign,—
To ſeek the wretched of the human race;
'Mid Iceland's ſnows, or Afric's burning line,
To ſpread the knowledge of a ſaviour's grace?

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God work's by means that prove his sov'reign hand;
Inspires the humble to confound the wise;
Effects by simple agents, movements grand;
Marks out the track, and ready strength supplies!
Nor wealth nor fame attend the arduous deed;
But toils and dangers strew the rugged way;
Unbought they labor, and unarm'd succeed;—
Their sword is truth, and souls renew'd their pay!

O ye, who mourn a world in error dead,
Whose spirits cry," Lord let thy kingdom come!—
Who long to see the glorious gospel spread,
And pant to welcome wand'ring sinners home,—
Rejoice! your pray'rs have reached the throne above!
Go on; the word hath reach'd remotest lands!
Your work of faith, and labor sweet of love,
Shall prosper in the great redeemer's hands!

FINIS.

ANY Person furnishing the committee of Missions, or either of them, with 33 dollars 33, cents, will be the means of supplying a Missionary to preach the glad tidings of salvation to some destitute part of the country for one month.

Blankets, coarse woollens, cottons, books, or any other commodity proper for the cloathing or instruction of the Indian boys at the school in the Cherokee Nation of Indians, will be thankfully received by the committee, or either of them, and forwarded accordingly.

The form of a devise or bequest for Missionary purposes.

I A. B. Do give, devise and bequeath to the trustees of the General Assembly of the Presbyterian Church in the United States of America and their successors for ever.—All that, &c.——for the uses of their Incorporation.

The names of the Committee of Missions for the present year.

ASHBEL GREEN, *Chairman.*

The Rev. Dr. Samuel Blair, Elias Boudinot,
Philip Milledoler, Ebenezer Hazard,
Jacob Janeway, Robert Smith.

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The editor has taken the liberty to add to this collection the following copy of a letter received from the weſtern country, ſtate of Tenneſſe, written by a Rev. gentleman well known, and on whoſe knowledge and ſtrict veracity great reliance may be placed.

MARYVILLE, January 20, 1804.

Rev. and dear Sir,

The wonderful appearances attendant on the revival in the ſtate of Tenneſſee has arreſted the attention of both the friends and enemies of religion. The bodily exerciſe has aſſumed ſuch a variety of ſhapes as to render it a truly herculian taſk to give an intelligent ſtatement of it to any perſon who has never ſeen it. However, I do not heſitate to ſay that it is evidently the Lord's work though marvellous in our eyes.

Since my return to the ſtate of Tenneſſee I have attended eight ſacraments, and theſe in different parts of the country. From 1000 to 3500 have been aſſembled together—of courſe, collected from conſiderable diſtances. I have converſed particularly with upwards of 800 perſons on their exerciſes, views, feelings &c. and I am conſtrained to ſay, that I have diſcovered far leſs extravagance, diſorder and irregularity, than could have poſſibly been expected in ſo extraordinary an awakening, eſpecially when part of it took place among perſons ſettled in the back parts and entirely deſtitute of the means of grace. If crouded audiences, earneſt praying—practical preaching—and animated ſinging, may be conſidered irregular, there is a great deal of irregularity. If crying out for mercy. If ſhouting glory to God for ſalvation, are diſorderly? then there is ſome diſorder, but I preſume not more than there was at the day of Penteco ſt.

The only thing with us, which can be conſtrued into diſorder or extravagance, is the motions of the body under the exerciſe. Theſe I will attempt to deſcribe. In a number of inſtances, the firſt ſymptom-fit, is a violent trembling throughout the ſyſtem—a difficulty of breathing and a preſſure about the heart as if the diſſolution of nature was faſt approaching; and often the perſon (in fact) believes that it is juſt at hand. Sometimes they fall and lye motionleſs for ſometime—the length of the time is very irregular. Some do not fall, but a jerking takes place in the nerves, which has every ſymptom of the ſtrongeſt convulſion and produces motions preciſely of the ſame kind.—The head will be ſometimes jerked forward and ſometimes backwards, with ſuch violence you would ſuppoſe it would fly off the ſhoulders. At other times the arms will be projected—the fiſts clinched and the ſinews ſo ſtrong, that it is impoſſible to bend them and ſo of every other part of the body, on which the influence lights. The muſcles, about the brain and jaws ſometimes become affected—then the perſon will laugh in the moſt extraordinary manner, though

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it is altogether involuntary, as indeed all the bodily exercises are; I have frequently seen persons who would sorely lament, after it was over, saying they felt more disposed to cry, than laugh, but they could not avoid it. In a few minutes the same person will break into a flood of tears and be in the utmost distress, but it is only when affected in this way, they can shed tears while in the bodily exercise, which appears evidently to take the place of and supercede them altogether. If at any time tears break forth in an assembly, the bodily exercise ceases, at times, almost entirely. Sometimes the tongue will be so affected that though the person is walking about in perfect health and quite sensible, yet he cannot speak a word for hours. The eyes will also be frequently affected in the same way. The whole system is often so influenced, that in whatever posture the person is, whether standing or setting, when taken, he will remain motionless and as stiff as if dead for several hours; during which period you can scarcely discern the motion of the pulse, and the extremities will grow completely cold. In this state they are usually insensible to any thing passing around them, but the mind is in full employ, and they can clearly recollect their meditations.—Frequently the effect falls on the nerves of the thighs and legs, and then the persons will be so disposed to run, that if you hold them (which has been attempted) it nearly takes their life. If let alone, they will run from 20 to 100 yards through the thickest woods, with their eyes shut, with a most astonishing velocity, and then drop motionless as if shot; and what is very remarkable, few cases have ever happened, where the subject of any exercise has done themselves any injury. In most of the cases, when the paroxism begins to go off, the subject feels the strongest desire for prayer, and frequently expresses himself in the most pathetic, fluent and pertinent manner I ever heard. Children of 5 or 6 and persons who before appeared grosly ignorant express themselves in such a manner—form their petitions so judiciously and introduce scripture so pertinently, that I question, if the greatest Doctor of divinity in America would not blush in the view of his own inferiority. A number of the bodily exercises immitate pieces of conduct, which are known by common names, and from that circumstance are denominated; and thus, with those who are not eye witnesses, has all the odium of the practice in common use, attached to it—but a person who candidly views the whole affair, will see such a difference, that though, from hearsay, he has imbibed prejudices, he will change his opinion, and admire the power of God. Of this kind, are those motions call *dancing, pointing, fighting* &c. Under the exercise, sometimes the feet and hands will move something like dancing and if they are so confined that they cannot rise, the motion will continue; and if you hold the particular part, such convulsions will seize the whole frame as you would

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ſuppoſe would tear it in pieces—yet in all the convulſions and exerciſes, there is no pain, but the moſt pleaſing ſenſations, except when firſt ſeized, or what riſes from the diſtreſs of mind. The dancing (as it is called) is one of the moſt ſolemn appearances I ever have ſeen. The eyes are ſhut. The countenance brightened with joy and the motions of the body, a kind of leaping or dancing very expreſſive of their feelings. This exerciſe is uſually attended with a tune, which is uniformly the ſame, in thoſe who ſing at all, and is very melodious. Some uſe words which are deſcriptive of their train of thought—ſuch as " come Lord Jeſus—Oh come lovely Jeſus"—or Holy! Holy! Holy! Lord of Hoſts! &c. &c" I have ſeen children, who I am ſure never danced a ſtep in their lives, nor ever ſaw any body dancing, riſe and have the ſame motions with thoſe, who might be ſuppoſed to have done it from practice, or from immitation! Old men of 60, who have ſupported an unblemiſhed character for religion. for 30 years and who held dancing in the moſt perfect abhorrence, have notwithſtanding been brought to the exerciſe (ſo called) though the moſt againſt their inclination. It has ſerved as an effectual check to carnal dancing in this part of the world —ſuch a thing can ſcarcely be heard of in the circle of an acquaintance. When the arm is ſtrung, and raiſed horizontally with the forefinger projected, it is called pointing; this often takes place, though the eyes are ſhut, and they have no deſign in the caſe—alſo when the fiſt is clinched in one of thoſe convulſions, the perſon will ſtrike any thing indiſcriminately, as well a tree, or a ſtump, as a man; this however is called *fighting*. And the ſame obſervations, are applicable to all the bodily exerciſes which appear. The ſubjects of thoſe exerciſes are found in all claſſes, ranks and degrees. The perſon of 80 and the child of 4—the maſter in affluence and the ſlave in bondage. The clergy in the pulpit and the laity in the pews. The man of long religious ſtanding, thoſe of a recent date and many who have no religion at all. It is univerſally agreed that there is no religion in the bodily exerciſe; yet it is thought to be a very ſolemn, external call—is well calculated to impreſs the mind, and ought to be improved. It never can be accounted for, from *ſympathy*, nor is it always increaſed by thinking—numbers have taken it, when a ſleep, or at their work, or in thoughtleſs mirth; tho' having never attended to any means of grace for years paſt, and after they felt it, they fought againſt it for ſeveral days, and attempted to baniſh it by drinking or diverſions, till at laſt conquered, they were forced to acknowledge it was the hand of God.

Should the ſolution be attempted on the ground of ſympathy, we muſt not only ſuppoſe a firſt *pretender* to bring it into motion, but alſo ſuch to be regularly acting in concert in every worſhipping aſſembly to carry on the farce; and how we ſhould account for the

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individuals in the woods taking of it, I know not, seeing that they have it more violent in private devotion, than in company. In short, I have not only heard of it, and seen it, *but have felt it*, and am persuaded that it is only to be effected by the immediate finger of God. There are some impostors—there are some extravagancies, but these make no characteristic feature of the work, and are held in absolute aborrence by the simple and pious. The best evidence of a revival is the fruit produced.—To this we shall attend—a full enumeration of this would swell my long letter to a volume. The infidel of many years standing, is often seen laying down his weapons at the foot of the cross; and heard crying out, "There is a Jesus—I enjoy more sweetness in a moment, than I have done for years, &c." *These things I have seen and heard.* They have also declared, that men and books could never have so effectually convinced them of the truth, as the bodily exercise has done. Those of the same class, who are not convinced, are completely silenced, and have obtained their *ne plus ultra*. The Ball Room, tipling shops, and taverns, have, in a number of instances, been thrown open to the pious, and converted into places of prayer and praise in social exercise. The most loose and profane settlements, where religion was not known, or the name of God mentioned, only in blasphemy, are regularly formed into societies, and meet weekly for social prayer. The very caves of the mountains where a few of the more indifferent had crowded, are now sounding with praise to God. Praying societies may be attended every day or every night in the week, by a ride of a few miles.—In these, boys of 12 or 15 will chearfully take their part, when called upon. In all these societies, there is one appointed to preside, who reads the Scriptures—chooses and points out the hymns, and calls on persons to pray as he chooses, and thus all is conducted with decency and order.—It is not uncommon on Sabbath evenings and frequently in the week, to find 20 or more children associated in a silent grove, none of them more than 12 years old, and engaged in the most solemn prayer.

I have under covert, drawn near them, and seen and heard wonders indiscribable. Some crying to Jesus for mercy—some shouting," glory to God for salvation." Others, praying for their own souls—their brothers, sisters, fathers, mothers, friends, ministers—praying for the church—the heathen—yea for the world at large. O! sir nothing but the Hosanna's of the children on the entry of Christ into Jerusalem, could equal the praises of those infants. Nor is this a hasty flash, but continues, while they are evidently become both more dutiful and docile. Their desire, as soon as they take the bodily exercise, for instruction and for the means of grace, is past conception. The poor black slaves, are much reformed—they are more dutiful,

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faithful and upright; and many of their nights, after days of fatigue, are ſpent in ſocial prayer. In a word the chriſtian is animated—the hypocrite alarmed and ſinners tremble. The doctrines of the croſs are thirſted after and more fully underſtood, than they would have been, in a common way, in 10 years regular attention—total depravity—free grace inexcuſable rebellion, and infinite mercy, are favourite topics—The great object appears to be, to deſpiſe ſelf, and exalt the redeemer. The ſinner ceaſes to make terms with his creator, and ſurrenders in entire, unconditional ſubmiſſion. The love of chriſtians for each other, has increaſed at leaſt tenfold, eſpecially with thoſe who have been the ſubjects of the bodily exerciſes (for it is to be remarked, that all chriſtians are not the ſubjects of it) and the zeal for the intereſt of Zion has had a proportionate increaſe. Prayer, praiſe and religious converſation, are clearly the order of the day; and this practice, paſſing through the common circles of ſociety, has bettered their ſtate and ſweetened the relations of life.

Theſe are ſome of the effects produced, and while ſuch is the fruit of the moral tree, I ſhall conſider the root good, and the cauſe producing it divine. I ought to have remarked, that the bodily exerciſe, is not the effect of the weakneſs of the nervous ſyſtem, for the weak hyſterical female, will often remain unmoved, while the ſtout and ſturdy veteran, will ſink and fall by her ſide—As ſoon as any perſon who has been the ſubject of the exerciſes has been attacked by ſickneſs, the exerciſe leaves him entirely, until he again recovers ſtrength, when it returns with force, proportionate to his returning ſtrength. After all I have ſaid, you will not be able to form an accurate judgment of the thing without being a ſpectator yourſelf, nor can it be fully deſcribed by any man on earth. I have ſimply ſtated facts ſo far as I have gone, not any by hearſay, but what I have ſeen myſelf.—Should the bodily exerciſe produce as good fruits in Philadelphia, as it has done here, I ſhould ſincerely wiſh to hear of it making its appearance in that city. When perſons are under the bodily exerciſe, they can think and expreſs themſelves beyond their common level very conſiderably, and of this I am convinced by experience.

I am, &c.

☞*The profits arising from the sale of this pamphlet, are to be applied towards defraying the expence of* MISSIONS.

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EXTRACTS

FROM THE

MINUTES

OF THE

GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA;

A. D. 1805.

Philadelphia:

PRINTED BY JANE AITKEN, NO. 20,
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1805.

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AT A GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, &c. HELD IN PHILADELPHIA, IN MAY 1805; IT WAS

"RESOLVED....*That Mr. Milledoler and Mr. Woodhull, aided by the Permanent Clerk, be a committee, to select such parts of the Records of this Assembly, as they may judge proper to be published for the information of the people and judicatories of the Church: That the said clerk transcribe the same, and superintend the printing and distribution of* 1500 *copies; allotting a part to each Presbytery, proportioned to the number of its members, and churches.*"

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EXTRACTS

FROM THE

Minutes of the General Assembly.

MAY 16th, 1805.

THE General Assembly of the Presbyterian Church in the United States of America, met, agreeably to appointment, in the first Presbyterian Church in the city of Philadelphia, at eleven o'clock, A. M. and was opened by the Rev. James F. Armstrong, the Moderator of last Assembly, with a sermon from John xiv. 16.

"*And I will pray the father, and he shall give you another comforter, that he may abide with you forever.*"

After prayer, the commissions were read, and it appeared, that the following ministers and elders, were duly appointed, and attended as commissioners to this Assembly; *viz.*

Of the Presbytery of Oneida;

The Revd. Isaac Lewis.

Of the Presbytery of Columbia;

The Revd. Robert H. Chapman, and Mr. Edward Savage, elder.

Of the Presbytery of Albany;

The Revd. John B. Romeyne.

Of the Presbytery of Hudson;

The Revd. Andrew King and*
——— Methuselah Baldwin.*

Of the Presbytery of New York;

The Revd. Dr. John Rodgers,	Mr. Henry Rutgers,	Elders.
——— John M'Knight,	——Mat. Freeman,	
The Revd. James Richards,	——John Mills and	
——— Ed. D. Griffin.	——Wm. Parsell,	

* Appeared in the house the second day of the sessions.

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Of the Preſbytery of Long Iſland;

The Revd. Zechariah Green.* Mr. Jeſſe Leverich,* Elder.

Of the Preſbytery of New Brunswick;

The Revd. James F. Armſtrong, Mr. John Bayard,
——— Geo. S. Woodhull, —— B. Haydon‡ & } Elders.
——— David Comfort,† —— Hen. Southard,§
——— Nathaniel Harris.‖

Of the Preſbytery of Philadelphia;

The Revd. John Davenport, Mr. John Liſle,
——— Philip Milledoler, —— A. Fullerton, & } Elders.
——— William Latta, —— Wm. Haſlet,

Of the Preſbytery of New Caſtle;

The Revd. Dr. Thomas Read.¶
The Revd. John E. Latta, & Dr. Robert Smith, Elder.**
——— James M'Graw,

Of the Preſbytery of Lewes;

The Revd. Stewart Williamſon.

Of the Preſbytery of Baltimore;

The Revd. John Glendy, & Mr. Andrew Jamieſon, Elder.

Of the Preſbytery of Carliſle;

The Revd. Robert Cathcart, & Mr. William Brown, Elder.††

Of the Presbytery of Huntingdon;

The Revd John Coulter, & Mr. John Watſon, Elder.‡‡

Of the Presbytery of Redſtone;

The Revd. William Swann and
——— James Gutherie.

* Appeared in the houſe the ſecond day of the ſeſſions.

† Reſigned his ſeat in favour of Rev. Robert Finley the fifth day of the ſeſſions.

‖ Appeared in the houſe the fourth day of the ſeſſions.

‡ Reſigned his ſeat the ſeventh day of the ſeſſions in favour of Mr. Nicholas Du Bois.

§ Appeared in the houſe the fifth day of the ſeſſions.

¶ Appeared in the houſe the fourth day of the ſeſſions.

** Appeared the third day of the ſeſſions, and on the ſeventh reſigned in favour of Mr. William Ruth.

†† Appeared in the houſe the fourth day of the ſeſſions.

‡‡ Appeared in the house the ſecond day of the ſeſſions.

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Of the Presbytery of Ohio;

The Revd. Thomas Marques and
——— Eliſha M'Curdy.

Of the Presbytery of Erie;

The Revd. James Satterfield and
——— Samuel Tait.

Of the Presbytery of Winchester;

The Revd. Naſh Le Grand.

Of the Presbytery of Hanover;

The Revd. John H. Rice.

Of the Presbytery of Lexington;

The Revd. John Mines.

Of the Presbytery of Waſhington;

The Revd. Matthew G. Wallace.§§

Of the Presbytery of Weſt Lexington;

The Revd. James Blythe.

Of the Presbytery of Orange;

The Revd. John Matthews.

Of the Presbytery of Hopewell;

The Revd. Robert M. Cunningham.

The Revd. Meſſrs. William Lyman and Elijah Waterman, appeared in the houſe, and exhibited certificates of their appointment, as delegates to this Aſſembly, from the General Aſſociation of Connecticut. The certificates being read and approved, they took their ſeats as Members of the Aſſembly, agreeably to their appointment.

The Revd. James Richards was choſen Moderator, and the Revd. Robert Cathcart, temporary Clerk.

Mr. Lyman, in behalf of the General Aſſociation of Connecticut, expreſſed the great and increaſing pleaſure which the Aſſociation have experienced in their connection with the General Aſſembly; and ſtated, that as a teſtimony of their reſpect for this body, the Aſſociation had forwarded by him, and begged this

§§ Appeared in the houſe the third day of the ſeſſions.

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Assembly to accept, about eighty copies of extracts from the Minutes of last General Association. The Assembly thankfully received and distributed among their members the said extracts; and requested Mr. Lyman to assure the General Association, that this Assembly, with the utmost sensibility, reciprocate the sentiments and feelings, expressed by Mr. Lyman, in behalf of the Association.

Resolved, That the delegates from this Assembly to the next General Association of Connecticut, present to them one hundred copies of extracts from the Minutes of the last General Assembly: that they request the Association to accept the same as an expression of the respect, this Assembly feels for their brethren of Connecticut, and the desire they have to *strengthen the bonds that unite us.*

(Division of the Presbytery of Oneida into two Presbyteries.)

Resolved, That so much of the existing Presbytery of Oneida, as lies on the west side of the western line of the counties of Chenango and Oneida, including the Rev. Messrs. Jedediah Chapman, John Lindsley, Samuel Leacock and Jabez Chadwick, be constituted a Presbytery by the name of *the Presbytery, of Geneva;* that they hold their first meeting in the Presbyterian church at Geneva, the third Tuesday of September next, and be opened with a sermon by Mr. Chapman, or in case of his absence by the next senior Minister present; and that they afterwards meet on their own adjournments.

Resolved, That so much of the existing Presbytery of Oneida, as lies between the eastern line of the counties of Otsego and Herkimer, and the western line of the counties of Chenango and Oneida, containing the Rev. Messrs. Peter Fish, Samuel F. Snowden, Isaac Lewis, Joshua Knight and James Carnaghan, be constituted a Presbytery, by the name of *the Presbytery of Oneida:* that they hold their first meeting in the Presbyterian church at Utica, on the first Tuesday of September next, and be opened with a sermon by the Rev. Peter Fish, or, in case of his absence, by the next senior Minister present; and that they afterwards meet on their own adjournments.

The Committee appointed by last Assembly to meet with the Synod of Kentucky, or with a committee of that synod, and en-

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deavour to heal the breach which had taken place in that part of the church, reported.

The Report, and ſundry documents relating thereto, were read; and Meſſrs. Marques, Blythe and Le Grand were heard in explanation.

On motion it was

Reſolved, that Doct. M'Knight, Mr. Blythe and Mr. Le Grand, be a committee to take this ſubject into conſideration; to draught and lay before this Aſſembly, *a full ſtatement of the proceedings of the ſynod of Kentucky, and of the committee of Aſſembly that met with them, relating to the diviſion in that ſynod*, in order that the ſame (if approved) may be recorded among the proceedings of this Aſſembly.

The committee appointed yeſterday, *to draught and lay before this Aſſembly a ſtatement of the proceedings of the ſynod of Kentucky, and of the committee of laſt Aſſembly that met with them, reſpecting the diviſion in that ſynod*, exhibited the following report, viz:

Your committee have had the ſubject of their appointment under conſideration, and ſubmit the following ſtatement of facts, derived from authentic ſources, viz. The Rev. Dr. Hall, the Rev. Meſſrs. Marques and Le Grand, being the full complement of the committee, appointed for the purpoſe by laſt Aſſembly, met with the ſynod of Kentucky, the 16th day of October laſt. The members of the ſynod were generally preſent, and all the diſſenting brethren, except one, who was ſaid to be ſick. They had various interviews with the proteſtors in private, but found every effort of friendly accommodation, counteracted by marks of *prejudice, obſtinacy and premeditated deciſion.*

Agreeably to the ſuggeſtion of the General Aſſembly, a committee was appointed by the ſynod, to confer with the committee of the Aſſembly.

In a conference between this joint committee and the diſſenters, the following queſtions were propoſed by the committee, to which the diſſenters returned the annexed anſwers.

Queſtion 1ſt. *What were your reaſons for renouncing the juriſdiction of the Presbyterian church?*

Anſwer 1ſt. Becauſe we believed that thoſe bodies, with which we ſtood connected, acted contrary to their own rules.

2dly. But eſpecially becauſe the confeſſion of faith, or ſtandard of that church, contained ſeveral things which we viewed as contrary to the word of God, on which account we could not retain it as the ſtandard of our faith, or ſubmit to be judged and condemned by its dictates. This we ſaw evidently to be the de-

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ſign of ſynod. Other reaſons, and the train of circumſtances, which, in a gradual chain, brought the matter to that iſſue, are fully exhibited in our apology, to which we refer all who want information. While we were let alone, we were willing to let the confeſſion of faith alone; but as ſoon as we found that our ſentiments were to be brought to that ſtandard, we renounced its authority.

Queſt. 2d. *Can any method of accommodation be propoſed, which may induce you to return to the juriſdiction of that church, and heal the diviſion which has taken place in the ſynod of Kentucky?*

Anſr. To the *firſt* part of this queſtion we anſwer in the negative; ſo long as they retain the confeſſion of faith, as the ſtandard of doctrine and diſcipline, becauſe we cannot receive that book as our ſtandard.

When we withdrew, we conſidered ourſelves freed from all creeds but the bible; and ſince that time, by conſtant application to it, we are led farther from the idea of adopting *creeds* and *confeſſions* as *ſtandards*, than we were at firſt: conſequently to come under the juriſdiction of that church now, is entirely out of the queſtion.

We feel ourſelves citizens of the world: God our common father: all men our brethren by nature, and all chriſtians our brethren in Chriſt. This principle of *univerſal love to chriſtians*, gains ground in our hearts, in proportion as we get clear of particular attachments to party. We therefore cannot put ourſelves in a ſituation which would check the growth of ſo benign a temper and make us fight under a *party ſtandard*.

Notwithſtanding we conceive that we can propoſe a method of accommodation, which, with the divine bleſſing, will heal the diviſion which ſubſiſts between both miniſters and people, throughout the bounds of the ſynod of Kentucky, as follows;

1. Let us remember that all chriſtians are one in Chriſt; members of his body; partakers of his nature and heirs of his kingdom: therefore they have no power over one another, to cut off, exclude, or unite.

2. Let us pray for more of the uniting, cementing ſpirit.

3. Treat differences in leſſer matters with chriſtian charity, and mutual forbearance, and bend our united force to the common cauſe.

4. Give up the care of the church to God, by conſtant fervent prayer: counſel, adviſe, admoniſh, reprove, comfort and ſtrengthen one another, as neceſſity may require, in the ſpirit of love and meekneſs: then will be accompliſhed that ſaying that "of the reſt, durſt no man join himſelf unto them."

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It was thought proper to publiſh theſe proceedings, and with them, "*an addreſs from the ſynod of Kentucky to the churches under their care.*"

The addreſs is as follows,

Dear Brethren:

It is with much ſatisfaction we inform you, that the kingdom of our divine Redeemer is extending its limits, and diffuſing abroad its gracious influences. When we caſt our eyes toward the eaſtern continent, we are revived with the proſpect. Many vigorous and pious exertions are making in Europe, that the light of the goſpel may be afforded to the benighted corners of the earth. The Sun of Righteouſneſs appears to be riſing, with healing in his wings. In *Africa*, *Aſia*, and *the Iſlands of the South ſea*, the name of Jeſus begins to be known: the ſtandard of the great Redeemer is erected, and many are flocking to it. *In America* alſo, the Lord ſeems, in a remarkable manner, to be viſiting his heritage.

By conſulting that part of the extracts of the minutes of the General Aſſembly, publiſhed with this addreſs, you will ſee what ſtrenuous, and unremitting endeavours, are making by that body, to promote the extenſion of the Redeemer's kingdom. (See No. 3.) God ſeems to be giving *the heathen to his Son for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion.*

We do with unfeigned hearts, join with you, to give thanks to Almighty God, that he has in ſo remarkable a manner, viſited theſe parts of the earth where our lot is caſt. That he has made the wilderneſs a fruitful field—has warmed the hearts of many of his people with his love; and brought many ſinners among us to the knowledge of the truth. We now ſolemnly promiſe to you, and to each other, that we will unite all our endeavours, to promote *the eſſential parts of this revival.*

It is, however, with deep regret, that we are conſtrained again to call your attention, to that moſt unhappy diviſion, which has taken place in the ſynod of Kentucky; tending greatly to becloud this glorious day; divide the hearts of God's people, and damp the flame of Chriſtian love.

We are ſenſible, that the intereſt of religion, depends much upon the harmony and unity of profeſſing chriſtians. Our deſign is not to foment diviſions; but as far as in our power, to eſtabliſh the minds of ſincere enquirers, on the firm baſis of truth. Since the circular letter which was before directed to the churches under our care was written, *the ground on which our ſuſpended brethren ſtand, is conſiderably changed.*

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We therefore conceive it to be our indiſpenſable duty, to give you a juſt and true account of their preſent ſtanding. They have now not only rejected the authorities of the Preſbyteries and ſynod, and the pacific meaſures purſued by them, *but have alſo refuſed to hearken to the intreaties and councils of the General Aſſembly* by their committee, appointed for the expreſs purpoſe of bringing about a conciliation. They can now no longer, with any appearance of truth, publiſh to the world that *they were illegally and untenderly dealt with*; when the members compoſing the committee of the General Aſſembly, have approbated the proceedings of the ſynod of Kentucky.

We beg leave to refer you to their own words on this ſubject—*See No.* 1. That you may be impartially informed of the preſent ſtate of their minds, and alſo, the meaſures uſed upon this occaſion, we beg leave alſo, to lay before you, ſome extracts from the minutes of the joint committee, with a view of the ſubſequent proceedings—*See No.* 2.

Conſider, dear brethren, the pernicious tendency of their preſent diſorganizing plan. Under the ſpecious pretence of honoring the ſacred ſcriptures, they would perſuade you to reject all written or printed creeds and forms of diſcipline, alledging that thoſe who adopt ſuch, ſubſtitute them for divine inſpiration.

But, dear brethren, we preſume you need ſcarcely be informed of the abſurdity of ſuch inſinuations—You know that *we;* you know that *you yourſelves* conſider them differently. Confeſſions or creeds are only the doctrines which we believe to be revealed to us from heaven, collected from different parts of ſacred ſcripture, and brought into one view:—Muſt not all who read their bibles and believe them, form ſome opinion of what is taught therein? And where can be the criminality when they have thus ſearched and collected, to publiſh what they believe to be the truths of God?—In ſo doing, we act in open day, as children of the light and do not leave the world to conjecture, whether we be Pelagians, Semi-Pelagians, Catholics, Arminians, or Calviniſts; or whether we differ eſſentially from them all. We do not leave thoſe with whom we would unite in the moſt tender and endearing bonds, at a loſs to know whether we believe or disbelieve, what they eſteem the eſſential doctrines of chriſtianity—Reject all *written creeds!* and why not with the ſame propriety all *verbal ones:* What muſt then follow? Thoſe who believe our bleſſed Saviour to be no more than a mere man, and thoſe who believe in his divine nature; thoſe who believe that God will manifeſt an eternal diſpleaſure againſt ſin, and thoſe who believe he will finally receive all wicked men and devils into his favor—In

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ſhort, thoſe who believe the truth, and thoſe whoſe creed exhibits the moſt glaring errors and contradictions, may all unite together, enjoy the ſame privileges, and ſurround the ſame board of communion——Can light and darkneſs have fellowſhip together? Or can there be concord between Chriſt and belial?—Is there no neceſſity for a people, about to put themſelves under the paſtoral care of a ſhepherd, to know what kind of doctrines they are to be taught; or is it perfectly indifferent which of the above contradictory ſyſtems they receive?

But if we attend to their ſentiments on church government and diſcipline, we will find them no leſs anti-ſcriptural, and ſubverſive of all good order in Chriſt's kingdom. Their own declaration is, "Chriſtians have no power over one another, to cut off, exclude, or unite." *See page* 84.

But it will be ſeriouſly aſked, dear brethren, in what light theſe ſuſpended members are to be conſidered?

As private chriſtians, we hope you will eſteem them juſt ſo far as their ſentiments and practice correſpond with the word of God. But they are not to be conſidered by you as clothed with any miniſterial authority, or legally qualified to adminiſter any of the ordinances of God's houſe—Of ſuch authority theſe men can give no evidence. As to an *internal* call, God only is judge. The *external evidence*, by which alone the world can judge, is the teſtimonials of licenſure and ordination, "by the laying on of the hands of the Presbytery," 1 *Tim.* iv. 14. It is true, theſe men were once ſet apart to the miniſtry, in the uſual way; but it is likewiſe true, that ſeveral Presbyteries conſtituted into a ſynod, have ſuſpended them from the exerciſe of their miniſterial function.

That God has inveſted the church judicatories with ſuch a power, is evident from the holy ſcriptures.

The keys of God's viſible kingdom are put into the hands of church officers; and they have power, not only to veſt men with authority, but to ſuſpend, depoſe and cut off, when their ſentiments and conduct are contrary to the word of God and the received doctrines of the church. "A man that is an heretic after the firſt and ſecond admonition, reject." *Titus* iii. 10.—The evident deſign of church cenſure, is to reclaim offenders, and prevent offences in thoſe who have not yet tranſgreſſed. "Them who ſin, rebuke before all, that others may fear." 1 *Tim.* v. 20—And in order to produce theſe effects, the members of the church are commanded, in the name of Chriſt, to withdraw from ſuch as walk diſorderly, that they may be aſhamed—"Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye

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withdraw yourſelves from every brother who walketh diſorderly, and not after the tradition which he received from us—and if any obey not our word, by this epiſtle, note that man, and have no company with him, that he may be aſhamed." 2 *Theſs.* iii. 6. 14.

It cannot be reaſonably denied, that it is diſorderly for any perſon to preach the word, or adminiſter the ordinances of the goſpel, who is not clothed with miniſterial authority.—Compare 2 *Chron.* xxvi. 18. with *Heb.* v. 4.

To attend, therefore, upon ſuch miniſtrations, is at leaſt to encourage diſorder. Such conduct is a breach of God's law, and is a moral evil. If it be admitted that God has inſtituted the exerciſe of diſcipline as a mean of reclaiming offenders—thoſe who take perſons under church cenſure, into their boſom and careſs them, defeat the intention of the ordinance of God, harden ſuch offenders and endanger their ſouls.

Dear brethren, we are very unwilling to ſay any thing reſpecting their great zeal, and apparent engagedneſs in preaching the word and adminiſtering the ordinances.

But, however diſagreeable it may be, yet a regard for your ſouls and the cauſe of truth, obliges us to obſerve, that gravity and apparent zeal, have been uſually attempted, to gain the ear and confidence of the public, by a great variety of ſects that have ſprung up in the Chriſtian church, ſince the reformation.

We apprehend, many honeſt perſons among you have great difficulties in your mind, ariſing from your former attachment to the men who have been ſuſpended. You are anxiouſly deſiring to obtain liberty to commune and hold Chriſtian intercourſe with them. —We would wiſh to gratify you in this particular, could we, without violating the precepts of the goſpel; we refer you, upon this ſubject, to *Matt.* chap, x. and *Rom.* xvi. 17, 18. together with the paſſages of ſcripture already quoted, and to the uniform practice of all well regulated churches.

Dear brethren, as we take no pleaſure in depreciating the characters of others, we forbear to make further remarks—but entreat you, in the name of Jeſus Chriſt, to remember, that the men who have renounced the juriſdiction of the Preſbyterian Church cannot, with propriety be countenanced by thoſe who are friendly to order, and conſequently, thoſe who attend on their miniſtrations, muſt be conſidered as opening afreſh, the wounds with which the church has been made to bleed, and cauſing the children of God in many parts of the world, to weep in deep diſtreſs. Grieve not your *aged brethren* who have long borne the burdens of the church, and laboured to maintain peace and unity therein. Be-

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ware left you wound the *Lambs of Christ's flock*, and cast a stumbling block in the way of sinners. Let us not tear down the barriers by which order has long been preserved. Open not the door by which men of corrupt principles may enter, and disseminate their poisonous sentiments among our unguarded youth, who are by nature, more prone to imbibe error than truth. We therefore pray you, dear brethren, as you regard the glory of God, the peace of Zion, your own comfort, the salvation of your dear offspring, and the happiness of your fellow men, that you do not countenance or aid in any way, what may appear inimical to the peace and prosperity of Zion.

"Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant—make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory, forever and ever *Amen*."

JAMES KEMPER. Mod.
JOHN P. CAMPBELL. Clerk.

It appears that this meeting of the synod and the Assembly's committee, took place at an unfavourable period; and when it was too late to effect a conciliation. The dissenting brethren had already taken their ground. They had declared and published their sentiments: they had erected their standard, and enlisted a number of zealous disciples. It was a time when the public mind was greatly agitated and divided on religious subjects; and a spirit of disputation greatly prevailed. It was the opinion of many that the dissenters had been at great pains to counteract the influence of the committee, before they met on this business. They had appointed a *Camp Meeting* (so called) the sabbath immediately preceding the meeting of synod; and given notice of it in the public papers. This meeting was appointed at a place called *Bethel;* and the reason assigned for appointing it at this place was, that *it was central to three States* viz. *Tennessee, Kentucky* and *Ohio*. It was also stated in the publication, that the Lord's supper would be administered; their sentiments explained; and that a number of preachers were expected. A vast concourse of people assembled. Numbers came from the distance of between one and two hundred miles; and encamped on the ground for several days. The Lord's supper was administered to a promiscuous multitude; and nearly to all who desired to participate. This extraordinary meeting, however, was thought, upon the whole, to have operated against their cause. The more judicious

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part of the audience, disapproved of such disorder and confusion, and left the place disgusted.

This representation may serve to give some idea of the state of affairs in that part of the country when the synod met. It will not, therefore, appear strange, that the endeavours of the committee to effect a reconciliation and restore peace, proved abortive.

Upon the whole it appears, that however the committee may have failed in accomplishing the great object contemplated by the General Assembly in their appointment; their mission has not been altogether fruitless; but on the contrary, productive of several salutary effects. They met with a cordial reception, not only from the synod, but also from all who owned the jurisdiction of the Presbyterian church in that place. It had a beneficial influence on the public mind; as it manifested the solicitous concern of the General Assembly, for a distant and suffering member of their body. It had a happy tendency to reclaim some, and establish others, who were wavering, and seemed to "halt between two opinions".

The above report having been considered, the Assembly,

Resolved, that they highly approve the firm and temperate measures taken by the synod of Kentucky and the committee of Assembly that met with them; and are of opinion, that the committee, besides the pecuniary indemnity assigned them; are entitled to the thanks of the Assembly for the diligence, prudence, zeal and fidelity, with which they appear to have executed their commission.

On motion,

Resolved, that this Assembly will, on Monday morning next, enter into a free conversation, on the general state of religion within their limits.

Agreeably to the order of the day, the Assembly proceeded to a free conversation on the general state of religion.

The Rev. Dr. M'Knight, Messrs. Lyman, Blythe and King, were appointed a committee, to take notes of the information that shall be given; to digest and form the same into a connected report, and lay it before the Assembly, as soon as may be convenient.

The members being called, in the order of the roll, gave such information on this subject, as their local situation enabled them

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to give. ——Accounts were received from moſt of the Preſbyteries under the care of the General Aſſembly; and ſome intereſting details were given by the delegates from the General Aſſociation of Connecticut, reſpecting the appearances of religion in that ſtate.

The information which has been received reſpecting the ſtate of religion, within the bounds of the General Aſſembly during the laſt year, exhibits a variegated ſcene. Whilſt on the one hand, it preſents many things which are juſt cauſe of gratitude and rejoicing; on the other, it brings into view *ſome*, calculated to produce humiliation and regret. In ſeveral congregations, particularly on Long Iſland, in the bounds of the Synod of Albany, and in the weſtern parts of the Preſbytery of New Brunſwick, there have been conſiderable revivals of religion. The number of adults who have been received into the church in different parts, by baptiſm; as well as thoſe who have been admitted to the ſacrament of the Lords ſupper, has been conſiderable. Such as have been added to the church, during the revivals which have taken place in times paſt, have generally, and indeed almoſt univerſally, proved ſtedfaſt in the faith, been progreſſive in their chriſtian course, and evidenced the ſincerity of their profeſſion by the holineſs of their lives and converſation; whilſt inſtances of apoſtacy have been very rare. Praying ſocieties have been eſtabliſhed in many places, and generally well attended. In thoſe congregations which enjoy the preaching of the goſpel, and the adminiſtration of its ordinances in a ſtated manner; there is generally manifeſted a growing attention to the things of religion. A more than uſual anxiety, and more vigorous exertions have alſo been manifeſted by vacant congregations, to have the inſtitutions, of religion ſtatedly among them. In ſeveral places the highly important duty of catechiſing has been more attended to than formerly, and has produced thoſe ſalutary effects, which, we have reaſon to expect, will always flow from it.

The proſpects with reſpect to the Indians are highly encouraging. A ſchool has been eſtabliſhed among the Cherokees, in the State of Tenneſee, under the care of the Rev. Mr. Blackburn, with flattering proſpects. Some of the Indian tribes to the weſtward, ſeem alſo favourably diſpoſed to receive the goſpel, and have expreſſed an earneſt deſire to have ſchools eſtabliſhed among them. The ſchool among the Catabaws, eſtabliſhed by the Synod of the Carolinas, is alſo continued. And ſeveral young men of different tribes have received, and are now receiving, their education under the care of the Synod of Pittsburg.

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Whilſt there is very ſatisfactory evidence to believe, that there has been a great and glorious work of God carried on throughout a widely extended portion of country to the ſouth and weſt, within the bounds of the General Aſſembly; and that many ſouls have been ſavingly brought home to God; it is proper to obſerve, that in general, this has been accompanied with very uncommon and extraordinary effects on the body. There appears alſo reaſon to believe that in certain places, ſome inſtances of theſe bodily affections have been of ſuch a nature, and proceeded to ſuch lengths, as greatly tended to impede the progreſs and to tarniſh the glory of what, in its firſt ſtages, was ſo highly promiſing. That God has all the powers both of our mortal and immortal part, abſolutely under his direction and ſubject to his controul; and can influence and affect them according to his ſovereign pleaſure, will not be doubted by any who acknowledge Him as the framer of our bodies, and the Father of our ſpirits; and that in Him we live, and move, and have our being.

Experience and the very reaſon and nature of things alſo manifeſt, that human nature may be deeply affected, and even overpowered by particular views and impreſſions of ſpiritual and divine things. But it is equally manifeſt that theſe effects may be, in a conſiderable degree, produced by natural cauſes, or by the agency of ſpiritual and ſubordinate beings. Satan may transform himſelf now, as well as formerly, into an angel of light. It is enjoined upon us not to believe every ſpirit; but to try the ſpirits whether they be of God. As the magicians endeavoured by their inchantments to imitate and diſcredit the miracles performed by Moſes: ſo has it been an artifice of ſatan in every period of the church, to endeavour to obſtruct and bring a reproach upon a revival of religion, by counterfeiting the operations of the ſpirit of God, and exciting thoſe who were concerned in ſuch revival, to extravagant and diſorderly proceedings. True religion is a moſt rational and ſcriptural thing. One of the unhappy circumſtances uſually attending a revival of religion is, that ſome who are engaged in it, are prone to conſider all its concomitants, and every thing connected with it, as ſacred. This affords the adverſary an opportunity, unſuſpected, of ſowing tares among the wheat, to the great prejudice of the approaching harveſt. In times of the revival of religion, it highly concerns us carefully to guard againſt grieving the Holy Spirit of God, and provoking him to ſuſpend or withdraw His gracious influences, either by reſiſting, or not duly improving his operations; or by yielding to the ſuggeſtions and influences of ſatan. All religious experience is to be brought to the teſt of divine truth. To the law and to the teſtimony, if it be not conform-

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able to theſe, it is becauſe it is ſpurious. God is a God of order, and not of confuſion: and whatever tends to deſtroy the comely order of his worſhip is not from him, for he is conſiſtent with himſelf. Whilſt then the General Aſſembly mourn over and lament thoſe irregular and diſorderly proceedings which have taken place in ſome parts; and which have tended to obſcure and tarniſh the glory of this good work of God: they rejoice that, in general, they appear to ſubſide: that the minds of the people are reverting to more rational and ſcriptural views and exerciſes: that but few of the miniſters in their connection have countenanced or encouraged theſe wild extravagancies; or conſidered any bodily exerciſes as a criterion, by which to form a judgment of a perſons character or ſtate; but have formed their opinion, in this caſe, from the conformity of their views and exerciſes to the word of God. The Aſſembly are happy to find that the pernicious and deſtructive principles of infidelity, and "philoſophy falſely ſo called" continue to looſe their influence, or are leſs avowed; whilſt at the ſame time they have cauſe to lament that formality and lukewarmneſs in religion, ſeem to prevail in ſome of our churches, and that the ſacred inſtitutions of the goſpel are attended with ſo little power. Multitudes continue careleſs and ſecure, periſhing in ignorance and in ſin, whilſt "the love of many waxes cold." A reſpectful and ſerious attention however to the inſtitutions of religion ſeem pretty generally to have prevailed; and an increaſing union and harmony in ſocieties which are compoſed of Preſbyterians and congregationaliſts. We are alſo happy to learn by the delegates from our ſiſter churches of Connecticut, that the highly uſeful practice of catechiſing has been more than commonly attended to among them: that their churches are in peace, and there is a generally increaſed attention to the things of religion among them.

Upon the whole, the Aſſembly find no inconſiderable cauſe to bleſs and praiſe God for the tokens of his goodneſs; they find alſo many things which are cauſe of humiliation before him. They feel themſelves called upon from the circumſtances in which they are placed, to renewed and vigorous exertions in the cauſe of their God and Redeemer, in hope that "their labours ſhall not be in vain in the Lord." And they do earneſtly exhort all the people under their care, to activity and perſeverance in the chriſtian courſe "looking to the mercy of God unto eternal life through Jeſus Chriſt our Lord, to whom be glory in the churches world without end. Amen.

Reſolved, that the members of this Aſſembly, with ſuch perſons as may chooſe to join with them, will ſpend a part of next

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wednesday evening in this church, in *special prayer* for the revival of religion, and in other religious exercises; and that Mr. Armstrong, Mr. Milledoler and Mr. Griffin, be a committee to make arrangements for the occasion; and to designate the persons who shall lead in the exercises,

The meeting for special prayer, and other religious exercises, was duly attended last evening, in the first Presbyterian church in this city, by the members of the Assembly, and a large concourse of the people,

Upon enquiry it appeared, that the Rev. Dr. Green and Mr. Hazard, who were appointed by last Assembly, to write the history of the Presbyterian church in these United States, have been successfully employed in collecting materials for the work.

Resolved, that the Presbyteries and churches, which have not yet forwarded their *local histories*, be speedy in compleating and sending them, to the gentlemen appointed to this important service.

An extract from the records of the Presbytery of Baltimore was read, whereby the Presbytery instruct their commissioners to this Assembly, to endeavour to engage the Assembly to adopt a resolution, earnestly recommending it to all the ministers under their jurisdiction, to refuse to join, in rendering any kind of funeral honours, to any person who shall have fallen in *a duel*; or is known to have *fought a duel*, or *given* or *accepted a challenge* for that purpose,

The Assembly took into consideration the resolution submitted by the Presbytery of Baltimore, and

Resolved that Dr. M'Knight, Mr. Waterman, Mr. Marques, Mr. Blythe and Mr. Griffin, be a committee to take this subject into consideration; to draught and lay before this house, such resolution or resolutions as may be proper, in the opinion of the committee, to be adopted by the General Assembly.

The committee to whom was referred the proposition from the Presbytery of Baltimore respecting dueling, exhibited their report The report being read and amended was adopted, and is as follows, viz.

The General Assembly having taken into serious consideration the unhappy prevalence of the practice of duelling in the United States, and being anxiously desirous of contributing what may be in their power, consistently with their character and situation, to discountenance and abolish this practice,

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Resolved unanimously, that they do, in the most unequivocal manner, declare their utter abhorrence of the practice of duelling; and of all measures tending thereto, as originating from the malevolent dispositions of the human heart and a false sense of honour; as a remnant of Gothic barbarism; as implying a presumptuous and highly criminal appeal to God, as the Sovereign Judge; as utterly inconsistent with every just principle of moral conduct; as a direct violation of the sixth commandment and destructive of the peace and happiness of families: and the Assembly do hereby recommend it, to the ministers in their connection, to discountenance, by all proper means in their power, this scandalous practice.

Resolved also, that it be recommended to all the ministers under the care of the Assembly, that they scrupulously refuse to attend the funeral of any person who shall have fallen in a duel; and that they admit no person, who shall have fought a duel, given or accepted a challenge, or been accessary thereto, unto the distinguishing privileges of the church, until he manifest a just sense of his guilt, and give satisfactory evidence of repentance.

The Missionary sermon, which, agreeably to a standing rule, should have been delivered last monday evening, was, on account of the weather, deferred till last evening; when an appropriate discourse was delivered in this church, by the Rev. Edward D. Griffin, of the presbytery of New York, from Col. 1. 16 *For by him were all things created, that are in heaven, and that are in earth; visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him.*

Resolved, That the standing committee of missions, be directed to present the thanks of this Assembly to Mr. Griffin for his sermon: that they request a copy thereof for publication; and take measures for publishing such a number of copies as they shall think proper, and pay the proceeds into the Missionary fund.

Resolved, That it be recommended, and it is hereby earnestly recommended, to the presbyteries under the care of the General Assembly, to take measures for promoting subscriptions for the Assembly's Magazine. And as the continued existence of this Magazine, intended not only to entertain and instruct, but also

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to aid the miſſionary fund, will depend on a conſtant ſupply of ſuitable materials for the work.

Reſolved, That the Preſbyteries enjoin it on their members, to uſe their endeavours to procure, and forward to the printer Mr. William P. Farrand, ſuitable communications for this Magazine, eſpecially of the original kind.

Reſolved, That the presbyteries and miniſters, ſubordinate to the General Aſſembly, uſe their influence to promote the ſale of the pamphlet called *Glad Tidings*, Publiſhed by order of the General Aſſembly; containing an intereſting account of the late revivals of religion; and the progreſs of chriſtianity in America, in Europe, and ſome other parts of the world: and that they tranſmit the proceeds of ſale to the treaſurer of the corporation, Iſaac Snowden junr.——Such miniſters and other gentlemen, as may be diſpoſed to promote the ſale of this pamphlet, and are known to the committee of Miſſions, may be ſupplied with any number of copies required, by orders ſent to the printer, Miſs Jane Aitken, No. 20, North third ſtreet, Philadelphia.

The Aſſembly read the reports which have been received from the presbyteries, relative to certain amendments in the conſtitution tranſmitted to them, and ſubmitted to their conſideration, by laſt Aſſembly.

On motion,

Reſolved, That Meſſrs. Armſtrong, M'Curdy and Lewis, be a committee to take theſe reports into conſideration, and report to this Aſſembly which of the ſaid amendments, if any, have been approved by a majority of the presbyteries.

The committee to whom were referred the reports of the presbyteries on the amendments of the conſtitution, reported; that the presbytery of Oneida has approved all the propoſed amendments.

The preſbytery of Columbia—all except nos. 4 and 13.
The preſbytery of Albany—all except no. 4.
The preſbytery of Hudſon—the whole.
The preſbytery of Long Iſland—all except no. 4.
The preſbytery of New Brunſwick—only nos. 4 and 5.
The preſbytery of Philadelphia—the whole.
The preſbytery of New Caſtle—all except the firſt 4 nos.
The preſbytery of Lewes has approved nos. 1, 2, 3, 5, 12, 13; and No. 4. as formerly determined by them.

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The preſbytery of Baltimore has approved the whole except No. 1 and part of No. 13.
The preſbytery of Carliſle—the whole, except No. 13.
The preſbytery of Huntingdon—the whole.
The preſbytery of Redſtone—the whole.
The preſbytery of Ohio—the whole.
The preſbytery of Erie—the whole, except No. 1.
The preſbytery of Hanover—all except No. 1.
The preſbytery of Wincheſter—the whole, except Nos. 1 and 5.
The preſbytery of Lexington—the whole.
The preſbytery of Abingdon—the whole.
The preſbytery of Waſhington—the whole.
The preſbytery of Weſt Lexington—the whole.
The preſbytery of Cumberland—the whole.
The preſbytery of Orange—the whole.
The preſbytery of Hopewell—the whole.
The ſecond preſbytery of South Carolina has approved the whole, but adviſed that, for ſpecial reaſons ſtated by them, the amendments may not be adopted at this time.

The Committee further reported, that the amendments nos. 5 and 12 have been approved by 23 preſbyteries. nos. 2, 3, 6, 7, 8, 9, 10, 11. by 22 preſbyteries. No. 13 by 21 preſbyteries except as above. No. 4 by 20 preſbyteries, and No. 1 by 18 Preſbyteries.

They alſo ſtated, that upon enquiry they found, that there are thirty one preſbyteries and no more, under the care of the General Aſſembly, and, conſequently, that all the amendments propoſed by laſt Aſſembly, have been approved, and on their part ſanctioned, by a majority of all the preſbyteries.

The conſideration of this report was deferred till tomorrow.

The Aſſembly reſumed the conſideration of the amendments, contemplated to be made in the conſtitution.

In addition to the amendments ſanctioned by laſt Aſſembly, ſeveral further amendments propoſed by the preſbyteries of New York and Albany, were laid before the Aſſembly and read.

(After an adjournment)

The Aſſembly took into conſideration certain amendments to the conſtitution propoſed by the preſbyteries of New York and Albany; and,

Reſolved, that although this Aſſembly wiſhes to pay due reſpect to every communication from the ſubordinate judicatories, eſpecially on ſo important a ſubject; yet as the adopting and ſending to the preſbyteries for their opinion, any further amendments, at this time, would delay the publication of the book. (ſo much

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wanted by the churches) another year at leaſt, the Aſſembly deem it inexpedient to conſider, at this time, the amendments propoſed by the preſbyteries of New York and Albany.

Reſolved, That the truſtees of the General Aſſembly be requeſted to take meaſures for publiſhing a new edition of the confeſſion of Faith and catechiſms; the plan of government, diſcipline and directory for worſhip, of the preſbyterian church in theſe United States. And whereas all the amendments propoſed by laſt Aſſembly, have been approved by a majority af the preſbyteries; and this approbation certified by them in writing to this Aſſembly;

Reſolved that the Truſtees cauſe the ſaid amendments to be incorporated into the plan of Government and Diſcipline;* ſecure the copy right, and draw warrants, from time to time, for the ſums of money which may be neceſſary, for carrying on and finiſhing the work.

The Aſſembly called on the Synods which manage the miſſionary buſineſs in their ſeparate capacity, to make report of their diligence and ſucceſs in this work.

The Synod of Pittſburgh reported, that ſince the meeting of laſt Aſſembly, they ſent two miſſionaries for two months, to the ſettlements on Allegheny river and Lake Erie; one for three months, to the ſettlements down the Ohio river; that a miſſionary they ſent for one month to the Wyandot Indians. was ſo well received, and made ſo good a report; that the Synod have appointed three miniſters to ſpend two months each, in ſucceſſion, among them, during the enſuing ſummer.

The Synod of Virginia reported, that they had under their direction, for the year preceding October 1804, four miſſionaries, namely the Revd. Meſſrs. James Mitchel and James Tomkins; Meſſrs John Boggs and John Chavis. Mr. Mitchell itinerated for two months, and Mr. Tomkins for ſix months, in the ſouth-weſtern parts of the State. The appearances of ſucceſs in this diſtrict of country, were very flattering, and the demand for preaching great. Mr. Boggs travelled for four months, principally, in the northern neck of Virginia. In moſt places he was cordially received, and in ſome, his preaching was attended by very hopeful appearances. Mr. Chavis a miſſionary to the blacks, itinerated

* The amendments affect only *the plan of government and diſcipline*. The *confeſſion of faith; catechiſms and directory* remain untouched.

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in several counties in the South parts of the State; but owing to some peculiar circumstances, stated in his Journal, his mission to them was not attended with any considerable success. The Revd. Mr. Huston spent one Month in missionary labours by direction of Synod, but has not reported. Upon the whole, the Synod of Virginia observed, that the field for missionary labours in that State is very extensive; and the prospects of usefulness very encouraging.

The Synod of the Carolinas failed to make a written report; but the members of that Synod, who are members of this Assembly stated from their own knowledge, that the Synod of the Carolinas have two missionaries at the Natchez, who, in consequence of two several appointments, were expected to spend twelve months each, in missionary labours at that place: and that one other missionary has been appointed to spend some time in missionary service, in certain destitute places, in the lower parts of the States of North and South Carolina.

The committee of missions, appeared before the Assembly and and made a further report, stating certain appropriations proper to be made, to meet debts incurred, and contracts made, for missionary purposes; and suggesting the missionaries proper to be employed for the ensuing year, and their routs.

The Assembly having heard and considered this report resolved,

1. That the Revd. Jedediah Chapman be continued a stated missionary as heretofore; and employ six months of the ensuing year in missionary labour, and receive the like compensation as the last year. And as no other missionary has offered to serve, from that part of the country, Mr. Chapman is directed and authorised to employ, at the expence of the Assembly, and with the approbation of the presbyteries of Oneida and Geneva, two other missionaries, to travel for three months each, under his instructions: said missionaries to be commissioned by the committee of missions, and report to them.

2. That the Revd. John Close, be appointed a missionary for three months, to be employed in the parts he visited last year, and in the settlements on the Canada road, west of Lake Champlain.

3. That the Revd. Dr. Thomas Read, be appointed a missionary for two months, to be employed on the peninsula between Delaware and Chesapeake Bays.

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4. That the Revd. James Tomkins, employ two months in miſſionary labours, in Hardy and Pendleton counties, Virginia.

5. That the Revd. James Mitchell, of the preſbytery of Hanover be appointed a miſſionary for two months, to be ſpent in Montgomery and the adjacent counties, in the State of Virginia.

6. That the Revd. Gideon Blackburn, be a miſſionary to the Cherokee Indians, for two months.

7. That Mr. Samuel Wilſon, a licentiate of the preſbytery of Lexington, be appointed a miſſionary for two months, to be employed in Frederickſburgh, Virginia, and parts adjacent.

8. That Mr. Thomas Williamſon, a licentiate of the ſecond preſbytery of South Carolina, ſpend three months in miſſionary ſervice, in the lower parts of the State of Ohio, and in the Indiana Territory, as low as Kaſkaſkias.

9. That Mr. James Hoge, a licentiate of the preſbytery of Lexington, ſerve as a miſſionary for ſix months, in the State of Ohio, and the Natchez Diſtrict.

10. That Mr. John Chavis, be a miſſionary for ſix months, to purſue nearly the ſame rout as laſt year, and employ himſelf chiefly among the blacks and people of colour.

11. That the Revd. John P. Campbell, of the preſbytery of Cumberland, or any other perſon to be deſignated by that preſbytery, ſpend two months in miſſionary labour, within the bounds, and under the direction of the preſbytery of Cumberland.

12. That the preſbytery of New York, be authoriſed to employ a miſſionary for three months, to miniſter in deſtitute places within their bounds.

13. That the like privilege be extended to the preſbytery of New Brunſwick: the miſſionaries to be employed by theſe preſbyteries, ſhall be commiſſioned by the committee of miſſions; report to them; and be paid out of the funds of the Aſſembly.

Reſolved, That the miſſionaries exerciſe their diſcretion, as to the ſeaſon of the year, in which they ſhall perform the ſervices aſſigned them.

The Aſſembly proceeded to deviſe means for ſupplying the pulpits of the miſſionaries aforeſaid, who have paſtoral charges. Whereupon it was,

Reſolved, that the preſbytery of New Caſtle, be directed to appoint ſupplies for Dr. Read's pulpit, during the period of his expected abſence.—That the Revd. Meſſrs. Henderſon and Ramſey, be a committee to appoint ſupplies for Mr. Blackburn's pulpit —that the Revd. Meſſrs. Samuel Finley and Samuel Robinſon, be a committee to appoint ſupplies for the pulpit of Mr. Campbell, or any other paſtor, who may ſerve in his ſtead.

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The laſt Aſſembly, having required the preſbyteries to make *ſeparate* annual reports to the General Aſſembly, of the churches which make contributions for the contingent fund of the Aſſembly, with the ſpecific ſum paid by each, for the year next preceding the report: the Aſſembly called on the presbyteries to make their reports on this ſubject. Reports were received from the presbyteries of Columbia, Albany, Hudſon, New York, New Brunſwick, Philadelphia, New Caſtle, Lewes, Carliſle, and from the ſecond presbyterian church of Baltimore.

Reſolved, That the committee for printing, add to the extracts a detailed account of the ſums received, as above, for the contingent fund; together with all ſums received for the permanent fund, which have not been publiſhed.

The following overture was brought in by the committee of bills and overtures, *viz.*

It is a melancholy fact, which requires no confirmation with thoſe who are acquainted with the ſtate of our church, that not only her welfare in particular, but the general and ſubſtantial intereſts of vital godlineſs, and of the Redeemer's kingdom, are ſuffering for the want of a greater number of able and faithful miniſters of the goſpel, of our denomination. "Give us miniſters," is the cry of the miſſionary regions: "Give us miniſters," is the importunate entreaty of our numerous and encreaſing vacancies: "Give us miniſters," is the demand of many large and important congregations, in our moſt populous cities and towns. It has been ſuggeſted by ſome, and perhaps not without reaſon, that if the number of our clergy were doubled, it would not exceed the demand which exiſts for their labours, provided they ſhould be well furniſhed for their work. But to be well furniſhed is abſolutely eſſential to their affording any material relief to the exigencies which are felt and the complaints which are uttered. Numbers of weak or illiterate miniſters, however pious, would bring little aid to a church, now found in circumſtances in which the poſſeſſion of vigorous and improved intellect is, in moſt caſes, indiſpenſable to the acceptance, the influence, and the ſucceſs, of her public teachers. On the other hand, numbers of powerful and learned miniſters without a correſpondent portion of genuine and fervent piety, would only ſerve to baniſh true godlineſs from our church, and render her very exiſtence an of-

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fence both to God and his people. Talents and piety muſt be united in the paſtoral office, at leaſt in a conſiderable number of individuals, or the multiplication of thoſe who hold that office, will be rather an incumbrance than an aid; will rather hinder than help the progreſs of true religion.

If, then, it be aſked—What can be done more than we are now doing? It is anſwered, that there are two points to which it is believed that ſufficient attention has not hitherto been given—The firſt is, to endeavour to remove thoſe diſcouragements of a temporal kind, which exiſt in our church, and which are one cauſe why the miniſterial office is not oftener ſought by ſome of thoſe who would be the beſt qualified to fill it. In common with other denominations in this country, our people have too often manifeſted a degree of backwardneſs to provide an adequate ſupport for the miniſters of religion. This has lately been greatly increaſed in various parts of our country, by certain perſons appearing as preachers of the goſpel, and declaiming vehemently againſt a learned miniſtry and the ſupport of the clergy;—declamations evidently proceeding from a deſire in their authors, to render all the miniſters of religion as ignorant and poor as themſelves, that thus they may be delivered from their preſent painful ſenſe of inferiority. Yet theſe clamours have had great effect in various portions of our country, eſpecially in ſome places to the weſt and ſouth; ſo that thoſe who there look forward to the paſtoral office, have need of an uncommon meaſure of ſelf denial, as they have nothing to expect but extreme and perpetual poverty, unleſs they provide for themſelves—It is reſpectfully ſuggeſted, that perhaps theſe miſrepreſentations and errors might be counteracted and removed, by the General Aſſembly addreſſing a paſtoral letter to their people, drawn up in that prudent and guarded manner which the delicacy of the ſubject demands;—Repreſenting, that the Aſſembly have no deſire to ſee the clergy become a wealthy body—that they would deprecate ſuch an event, as much as the people themſelves—that it is, however, a goſpel ordinance and the appointment of God that "they who preach the goſpel ſhould live of the goſpel"—that many of our clergy cannot poſſibly live on what is now allowed them—that it is not leſs the intereſt of the people than of the miniſters themſelves, that they ſhould be able to devote themſelves wholly to their work—that it is highly diſagreeable to the Aſſembly, ſo much as to touch this ſubject, in which it may be ſuppoſed, ſuſpected, and inſinuated by ſome, that the members have a perſonal concern—that the Aſſembly, however, are conſtrained to this addreſs by an overruling ſenſe of duty; becauſe their people are now ſuffering, and muſt ſhortly ſuffer in a much

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greater degree, under the operation of this evil, if its progreſs be not arreſted—that when God has work for his miniſters to do, among thoſe who, by their utter ignorance of the goſpel, may ſubject his ambaſſadors to peculiar hardſhips, and even to martyrdom itſelf, he will not fail, in all ſuch caſes, to raiſe up men to whom he will grant the neceſſary qualifications &c. but that he does not beſtow extraordinary endowments for ordinary occaſions, and therefore where a people are acquainted with the goſpel, and know it to be their duty to ſupport it's miniſters, he is likely to leave them to want the goſpel, if they do not uſe their endeavours to maintain the miniſtry in circumſtances of comfort and reſpect.

The ſecond point to which it is ſuppoſed that the Aſſembly might with advantage turn their attention is, to recommend it earneſtly to the preſbyteries—perhaps to enjoin it on them, to look out among themſelves, pious youth of promiſing talents, and endeavour to educate and bring them forward into the miniſtry. The idea here is, that what is recommended or enjoined ſhould be made *a preſbyterial buſineſs*; ſo that each preſbytery ſhall ſelect the youth, which, by its own ſeparate exertions, it ſhall patronize and educate. Such exertions, it is believed, are likely to be made with far greater eaſe, cheerfulneſs and ſpirit, by each preſbytery within its own bounds, and in behalf of youth ſelected by its own acts, than if the propoſition were that each preſbytery ſhould contribute ſomething to a general fund, and for the general purpoſe of educating men for the goſpel miniſtry. The youths ſelected, living commonly within the bounds of each preſbytery concerned, will be well known to a number of the members: will have their characters favorably repreſented even to many of the individuals of the ſeveral congregations; and will uſually have ſome particular friends, who will afford them ſpecial aid in defraying the expence which will be incurred in the proſecution of their ſtudies. In a word, it is probable they will be regarded with much intereſt, both by the preſbytery and by many other pious and public ſpirited members of our church.

It is alſo believed that the plan here propoſed, is calculated to have a very happy influence, both on the preſbyteries and the youth who may be concerned in it. The preſbyteries may be expected to be careful in the choice of thoſe whom they determine to patronize; becauſe their own prudence and reputation will, in ſome meaſure, be ſtaked on the good conduct and character of thoſe who ſhall appear as miniſters of the goſpel, by their voluntary election and deſignation, from the very commencement of their preparatory ſtudies. This, perhaps, will afford the beſt ſecurity that the nature of the caſe admits, that none but youth

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of capacity, as well as piety, shall be brought forward. And on the youth themselves, the influence of the circumstances in which they will be placed by this plan. promises to be extremely beneficial. These youth will constantly realize, that the eye of the presbytery is on them: that the public expectation is to be gratified or disappointed by them: and they can scarcely fail to exert all their powers to arrive at distinction in every laudable attainment.—Some presbyteries may be able to keep two or three such youths constantly in training. Other presbyteries may not be able to support more than one. Some of the youth may partly, and almost wholly, maintain themselves on their own funds, and by the aid of their particular friends and relations, while they are prosecuting their studies; and may only need to be applied to and urged to come forward, under the countenance of the presbytery. In other cases, the presbyteries will have to bear the greater part, or the whole of the expence: This they may do by the contributions of the members; by the liberality of wealthy and charitably disposed individuals within their bounds and elsewhere; and by contributions occasionally obtained from their congregations; which will be made with the greater freedom when the purpose to which they are to be applied is distinctly known; and the parties to be benefited by them are among themselves, and a part of themselves.—It is understood that the youth contemplated, are to be conducted by the presbyteries through the whole of their academical course and theological studies, and at such schools, and under such teachers, as each presbytery may choose to employ or recommend.

There are, at present, nearly forty presbyteries under the care of the General Assembly. If the plan here offered could be carried into complete effect, it would, in a few years, bring into the service of the church, annually, about as many well qualified ministers as there are now presbyteries; and these, added to the number that could be introduced in the ordinary way, would probably afford a full supply.—It is, therefore, very respectfully submitted to the committee of overtures, whether it would not be adviseable to propose to the Assembly to write such a pastoral letter, and to issue such a recommendation or injunction to the presbyteries, as has here been suggested.

ASHBEL GREEN.

Philadelphia, May 22d. 1805.

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Whereupon, Reſolved, that as the above overture embraces objects of high importance to the intereſts of religion; and this General Aſſembly do not find themſelves in a ſituation to take the neceſſary meaſures reſpecting them, they lie over for conſideration until the meeting of the next General Aſſembly, to which we would earneſtly recommend, that the ſubject be duly conſidered, and acted upon: And that the Presbyteries inſtruct their commiſſioners reſpecting the meaſures which they may think adviſeable to be adopted.

In conſequence of a ſuggeſtion made by the committee of miſſions, the Aſſembly,

Reſolved, That the members of the ſaid committee, reſident in or near the city of Philadelphia, be increaſed to ten; and that one other member be added from each Synod, making in the whole ſeventeen. An election being held, the following perſons were choſen and appointed to form the committee of miſſions for the enſuing year, viz. *in Philadelphia and the vicinity* the Revd. Drs. Samuel Blair and Aſhbel Green; the Revd. Meſſrs. Philip Milledoler, Jacob J. Janeway, and George Potts; Dr. Elias Boudinot; Meſſrs. John Connelly, Robert Smith, Ebenezer Hazard and William Haſlet: *of the Synod of Albany*, The Revd. Jonas Coe: *of the Synod of New York and New Jerſey*, the Revd. Dr. Alexander M'Whorter; *of the Synod of Philadelphia*, the Revd. Dr. Robert Davidſon; *of the Synod of Pittſburg*, the Revd. James Hughes; *of the Synod of Virginia*, the Revd. George Baxter; *of the Synod of Kentucky*, the Revd. James Blythe; and *of the Synod of the Carolinas*, the Revd. William C. Davis.

The Aſſembly renewed their order to presbyteries and individuals who have received, or ſhall receive religious books for diſtribution, to report annually to the ſtanding committee of miſſions, the diſtribution made; the effects produced, and the books, if any, remaining on hand.

An enquiry was inſtituted whether the presbyteries, belonging to the Synod of New York and New Jerſey and the ſynod of Philadelphia, have (agreeably to the recommendation of laſt Aſ-

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ſembly) made contributions for defraying the expences of commiſſioners to the General Aſſembly, coming from the more diſtant parts of the country.

It appeared, in conſequence, that ſome of the Presbyteries conceiving themſelves exempted from this contribution, by their great diſtance from the uſual place of the Aſſembly's meeting, had not attempted to raiſe the funds contemplated: that others have recommended to their churches to make collections, but without effect; and that the Presbytery of Philadelphia alone, has efficiently complied with the order. By an extract from their minutes it appeared, that they have authoriſed the Aſſembly to draw on their treaſurer, Iſaac Snowden, Jun. for the ſum of 80 dollars, to be applied to the purpoſe aforeſaid.

Reſolved, That it be earneſtly recommended to the presbyteries concerned, to make renewed efforts on this ſubject, and report to next Aſſembly.

WHEREAS, in and by the general regulation, reſpecting reports from the inferior to the ſuperior judicatories of the church, made by the General Aſſembly in the year 1803, it is preſcribed, *that on every fifth year, beginning, with the year* 1805, *the reports to the General Aſſembly from the ſynods and presbyteries, beſides their uſual details, ſhall contain an account of the exiſting communicants in each Church; and of the number of perſons baptized the preceding year; diſtinguiſhing thoſe who have been baptized in infancy, from thoſe who have been baptized in adult years:* And WHEREAS this important article, *intended to mark the progress of our church, and its comparative condition at different periods,* has been generally wanting in the reports to this Aſſembly;

Reſolved, That it be, and it hereby is ſtrictly enjoined on the ſynods and presbyteries in connection with the General Aſſembly to take the moſt effectual meaſures, to bring forward complete and accurate reports, on this head, to the next Aſſembly.

Reſolved, that this General Aſſembly be diſſolved, and that the next General Aſſembly be required to meet, in the firſt preſbyterian church in the city of Philadelphia, on the third thurſday in May next; at 11 o'clock, A. M.

Whereupon the moderator diſſolved the Aſſembly, agreeably to the form preſcribed in the conſtitution,

Concluded with prayer.

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AN APPENDIX,

Containing the collections paid into the *Contingent Fund** of the General Assembly, since the publication of last year: also the additions made to the *Permanent Fund* since the abstract given in the year 1803.

Published by order of the General Assembly

Payments into the

CONTINGENT FUND.

N. B. The names of the contributing churches are given (so far as documents are furnished) with the sum paid by each, annexed. The detail is confined to the churches belonging to the Synod of Albany, the Synod of New York and New Jersey, and the Synod of Philadelphia.—The Synods of Pittsburgh, of Virginia, and of the Carolinas, severally conduct the missionary business in a separate capacity. Therefore, the contributions of the churches under their care, pass into the funds of those Synods respectively; and no account of them can be given in this publication. The churches in the Synod of Kentucky, being very re-

" * The General Assembly have two funds: the one termed the *permanent fund* is formed of the monies subscribed, and certain additional donations. The principal of this is kept entire, and the interest only expended for missionary and other religious uses. The other is called the *contingent fund*: it is supplied by the annual collections; the profits of the permanent fund &c. and is generally expended yearly for the support of missionaries, the purchase of religious books for distribution, &c".

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mote, and generally in a forming state, have not, as yet, made any remittances to the funds of the Assembly.

Presbytery of Oneida.

	D.	C.		D.	C.
Cooper's Town;	10	02	Whitesborough;	4	50
First church in Whites Town;	6		First church in Ovid;	1	25
Utica;	9	56			
			Total,	31	33

Presbytery of Columbia.

Troy;	6	20	Cambridge;	3	
			Total,	9	20

Presbytery of Albany.

Amsterdam;	3	25	Ball-Town;	2	25
Gallaway;	1	75	Charlton;	4	
Albany;	16	61	Johnstown;	10	
Schenectady;	2				
			Total,	39	86
Deduct paid in anticipation last year and then credited;				9	25
Leaves total paid to Treasurer for the year past,				30	61

The Presbytery of Hudson,

has paid for the year ending June 1st. 1804; from

Goshen;	6	00	Hopewell;	3	87
Pleasant Valley;	30	58	Union;	2	29
Pittsburgh;	9	47	New Windsor;	1	50
			Total,	53	71

For the year ending the first of June instant:

from Bedford;	14	00	——Salem;	11	00
——Fish Kill;	2	00			
			Total,	27	00

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Presbytery of New York.

	D.	C.		D.	C.
Churches of N. York;	122	83	Morristown;	12	00
New Ark;	19	72	from Rev. Dr. Roe——Treasurer of Presbytery;	150	00
			Total,*	304	55

Presbytery of Long Island.

From churches not distinguished.—Total received 38 00

Presbytery of New Brunswick.

Amwell; &c.	9 50	Newton;	11 06
Allentown and Nottingham;	9 00	Hardwick;	12 50
Lamington;	18 04½	Baskenridge;	18 00
Kingwood & Alexandria;	8 00	Freehold;	20 00
Kingston;	12 00	Trenton & Maidenhead;	16 00
Bethlehem;	8 00		
New Brunswick;	16 00	Cranberry;	20 00
Princeton;	28 00	Pennington;	32 00
		Total,	257 90

Presbytery of Philadelphia.

Norriton & New Providence, for the year 1804.	6 00	Great Valley & Charleston;	10 00
1st. Presby. ch. Phil.	26 67	Neshaminey;	7 00
2d. do. do.	52 28	Abington;	6 00
3d. do. do.	42 11		
		Total,	150 06

* The above appears to be the sum paid to the Treasurer, in behalf of the Presbytery of New York. A report handed to the General Assembly, gives a more compleat detail of the sums contributed by the different churches. It varies the above items, but makes the aggragate sum not materially different.

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Presbytery of New Caſtle.

	D.	C.		D.	C.
Pequea;	20	00	Forks Brandywine;	16	12
New London;	10	00	N. Caſtle & Chriſtiana;	23	56
Cheſnut level;	6	50	Leacock;	15	68
Weſt Nottingham;	6	00	Middleton (Penn.)	11	00
			Fag's Manor a collection made in the year 1804;	15	66
			Total,	124	52

Presbytery of Lewes.

Cool Spring;	9	77	Lewes;	9	43
Rehoboth;	5	05			
			Total,	24	25

Presbytery of Baltimore.

1ſt. Presby. ch. Balt.	54	98	George-Town,	20	00
			Total,	74	98

Presbytery of Carliſle.

Upper W. Connecocheague;	5	00	Sherman's Valley;	3	00
Middle Spring;	3	00	E. Connecocheague;	5	00
Lower Marſh creek;	3	00	York and Hopewell;	11	00
Chambersburgh;	6	00	Carliſle;	10	00
			Total,	46	00
			Total Collections,	1152	11

PERMANENT FUND.

The following are the ſeveral ſums of money (not heretofore publiſhed) which have been paid into this fund, by the perſons, and at the dates, herein after mentioned, *viz.*

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		D.	C.
1803. July 12,	By the executors of Sarah Depeyſter, the amount of a Legacy,*	250	00
Dec. 3,	The Revd. Nathanael Irwin, arrears of ſubſcription at Cape May &c.	25	00
1804. May 19,	Revd. Naſh Le Grand, for Revd. Moſes Hoge,	100	00
——21,	Revd. Samuel Brown, monies collected by him, per requeſt of Revd. Moſes Hoge;	34	00
———	Revd. Jonas Coe from Presbytery of Albany,	20	00
———	Revd. Joſeph Clark, arrears of ſubſcriptions,	8	75
———	Ditto, a donation from Col. David Biſhop,	4	50
——22,	Revd. Andrew King in behalf of the Presbytery of Hudſon, viz. from Wallkill D. 70. from Hopewell D. 57.	127	00
——30,	Revd. Dr. Cooper, from Great Cove,	2	67
1805. May 18,	Revd. Methuſelah Baldwin, in behalf of the Presbytery of Hudſon, viz: from Newburgh 54, Wallkill D. 27, Hopewell D. 16, and Deer Park D. 7.		
	Total,	104	00
——27,	The Revd. John Glendy; a collection made by the 2d, Presbyterian church of Baltimore, and by them aſſigned to this fund.	80	00
	Total,	755	92

* In this bequest, although the intention of the pious donor was obvious, yet a *misnomer* of the corporation was made, which might have laid a foundation for controversy, had the executors been men of less honour and probity. It may not therefore be superfluous, to repeat the proper form.

[See next page.]

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THE FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY.

To the trustees of the General Assembly of the Presbyterian church in the United States of America, and to their successors and assigns, I give the sum of——: OR, *I devise a certain messuage and tract of land, &c. to be added to their permanent fund; and the clear profits applied to the general uses of the fund, under the direction of the said Assembly:* OR, *to be applied toward spreading the gospel on the frontiers of the United States:* OR, *toward civilizing and instructing, in arts and religion, the Indians of North America; under the direction of the said Assembly;* according as the pleasure of the testator shall be; who may designate any other object of piety or charity; and the corporation are bound, by charter, to apply the donation accordingly.

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EXTRACTS

FROM THE

MINUTES

OF THE

GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA;

A. D. 1807.

Philadelphia:

PRINTED BY JANE AITKEN, NO. 62,

NORTH THIRD STREET.

1807.

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AT A MEETING OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH &c. HELD IN PHILADELPHIA, IN MAY, 1807,

"The Rev. Archibald Alexander, the Rev. James P. Wilson, and the Stated and Permanent Clerks were appointed a committee to select such parts of the records of this Assembly, as they may deem proper for publication: and it was made the duty of the Stated Clerk to superintend the printing of the same, and to apportion and send the printed Extracts to all the Presbyteries."

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EXTRACTS

FROM THE

Minutes of the General Assembly.

MAY 21*st*, 1807.

THE General Assembly of the Presbyterian Church, in the United States of America, met, agreeably to appointment, in the First Presbyterian Church in the City of Philadelphia, at 11 o'clock A. M.

The Assembly was opened by the Rev. Doct. Samuel Miller, the Moderator of the last Assembly, with a sermon from Phil. iii. 8. "*Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.*"

After prayer, the Commissions were read; and it appeared that the following ministers and elders were duly appointed, and attended as Commissioners to this Assembly, viz.

Of the Presbytery of Oneida;

The Rev. Samuel F. Snowden.

Of the Presbytery of Columbia;

The Rev. Reuben Sears.

Of the Presbytery of Albany;

The Rev. Joel Bradley.

Of the Presbytery of Hudson;

The Rev. John Ely.*

* Took his seat on the 4th day of the Sessions.

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Of the Preſbytery of New-York;

The Rev. Aſa Hillier — Mr. John Mills,
——— Dr. Samuel Miller, —— Benjamin Corry,
——— Matth. L. Perrine, —— Robert Ogden,
——— John M'Dowell. —— Ephraim Large.
} Elders.

Of the Preſbytery of Long-Iſland;

The Rev. Joſhua Hart,
——— Nathanael Reeve.

Of the Preſbytery of New-Brunſwick;

The Rev. Dr. John Woodhull,* Mr. David Biſhop,
——— Joſeph Clark, ——James Dunham,
——— John Boyd, ——Iſrael Stevens.†
——— David Comfort.
} Elders.

Of the Preſbytery of Philadelphia;

The Rev. Jonathan Freeman,‡ Mr. Benjamin Wiches,¶
——— Archd. Alexander, ——John Harris,
——— James P. Wilſon.§ ——Jonathan Elmer.
} Elders.

Of the Preſbytery of New-Caſtle;

The Rev. Nath. R. Snowden, Mr. Wm. Kirkpatrick, Elder.
——— Charles Cummings,
——— Charles Wallace.

Of the Preſbytery of Carliſle;

The Rev. John Linn,
——— Robert Cathcart,
——— John Moody.

Of the Preſbytery of Lewes;

The Rev. Stuart Williamſon.

Of the Preſbytery of Baltimore;

Mr. Chriſtopher Johnſon,** Elder.

Of the Preſbytery of Huntingdon;

The Rev. John Hutchinſon.

Of the Preſbytery of Redſtone;

The Rev. William Speer, Mr. John M. Snowden, Elder.
——— Francis Laird.

Of the Preſbytery of Erie;

The Rev. Thomas E. Hughes,
——— John Boyd.

* Succeeded on the 7th day of the Sessions, by Rev. Spafford Woodhull.

† Took his seat on the 4th day of the Sessions.

‡ Succeeded on the 8th day of the Sessions, by Rev. Jacob J. Janeway.

§ Succeeded on the 9th day of the Sessions by Rev. Dr. Ashbel Green.

¶ Succeeded on the 4th day of the Sessions, by Mr. William Haslett.

** Took his seat on the 2nd day of the Sessions.

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Of the Preſbytery of Ohio;

The Rev. William M'Millan, Mr. Wm. M'Kinley,
——Matthew Brown,* ——William Ray. } Elders.

Of the Preſbytery of Wincheſter;

The Rev. Joſeph Glaſs.

Of the Presbytery of Hanover;

The Rev. Conrad Speece.

Of the Presbytery of Lexington;

The Rev. Samuel Brown.

Of the Presbytery of Weſt Lexington;

Mr. Andrew M'Calla, Elder.

Of the Presbytery of Tranſylvania;

The Rev. Archibald Cameron.

Of the Presbytery of Waſhington;

The Rev. James Kamper.

Of the Firſt Presbytery of South Carolina;

Mr. James S. Murrey,† Elder.

Of the Presbytery of Abingdon;

The Rev. Johnny W Doake.

Of the Presbytery of Union;

The Rev. Gideon Blackburn.

The Rev. Samuel Nott, and the Rev. Amos Baſſet appeared as delegates from the General Aſſociation of Connecticut; and the Rev. Heman Ball, as the delegate from the General Convention of the Congregational and Preſbyterian miniſters of the State of Vermont.

The Rev. Archibald Alexander was choſen Moderator, and the Rev. Robert Cathcart, temporary Clerk.

The Rev. Nathanael Irwin, having on account of the ſtate of his health, reſigned his office as Permanent Clerk, the Rev. John E. Latta was elected his ſucceſſor.

The Aſſembly found it expedient to revive the office of Stated Clerk, and choſe the Rev. Jacob J. Janeway as Stated Clerk.‡

The delegates to the General Aſſociation of the State of Connecticut, Reported,

That agreeably to their appointment, they all attended the Aſſociation, from the commencement to the cloſe of the ſeſſions.—That they were received with the greateſt cordiality, and uniformly treat-

* Took his seat on the 4th day of the Sessions.

† Took his seat on the 8th day of the Sessions.

‡ The Stated Clerk resides in Philadelphia, and, by order of the Assembly, has the keeping of their records, &c.

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ed with the utmoſt liberality, attention and brotherly affection.—That far the larger part of the buſineſs of the Aſſociation related to the local concerns of the churches of Connecticut, in regard to which, the general ſtatement made by the Aſſociation itſelf, is as follows.—"Enquiry was made with reſpect to the ſtate of religion in the churches with which we have connexion, from which it reſulted, that although much coldneſs and lukewarmneſs, in ſpiritual concerns, appear in many places, yet in others the ſpirit of vital piety eminently prevails, and various parts of the vineyard are watered and enriched with heavenly dews. The friends of real religion have much cauſe to render praiſe to the great Lord of the vineyard, and to perſevere in prayer, that ſhowers may deſcend in plentiful effuſions"

Your delegates were much gratified to obſerve, that the buſineſs of miſſions is proſecuted with great zeal, and a very deſirable ſucceſs by the ſiſter churches of Connecticut. Nearly three thouſand dollars have been contributed, during the year paſt, for the ſupport of miſſions, beſides what has been received from the profits of the Evangelical Magazine.

There were two acts of the General Aſſociation which your delegates ſuppoſed it might be grateful, and perhaps uſeful to the Aſſembly to be acquainted with, and of which accurate copies from the records were obtained, and are as follows, viz.

(1.) "Whereas a few individuals in the miniſtry have openly denied the divinity and perſonality of our Lord and Saviour Jeſus Chriſt, Voted:—That this Aſſociation, feeling it a duty to bear teſtimony againſt principles ſo ſubverſive of the pillars of goſpel truth, of vital piety and morality; do recommend to their brethren in the State, earneſtly to contend for the faith once delivered to the ſaints;—to hold no communion, and to form no exchanges in miniſterial duties with preachers of this character."

(2.) "Whereas the relation between a miniſter and his people is one of the moſt ſolemn that can be formed in the world, Voted—That this body do diſapprove of the growing uſage in the churches, by which this relation is diſſolved without making public the true reaſons of diſcontent in the parties; as tending, on the one hand, to ſhield the immoralities and erroneous opinions of a miniſter, and, on the other, to gloſs over the unreaſonable diſcontents and vices of a people."

All which is reſpectfully ſubmitted,

JAMES F. ARMSTRONG,
JOSEPH CLARK,
ASHBEL GREEN.

Weathersfield, State of Connecticut, June 21ſt, 1806.

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Mr. Grant, the delegate appointed by the laſt Aſſembly, to attend the General Convention of Vermont, Reported,

That he had preſented to the Convention twenty five copies of the Extracts from the Minutes of the laſt General Aſſembly, which were thankfully received—That he was treated with every attention and reſpect—and that the Convention appeared to be gratified with the intercourſe which had taken place between them and the General Aſſembly, and expreſſed a hope that it might be laſting and productive of great good.

The following extract accompanied the Report.

"At a meeting of the General Convention of Congregational and "Preſbyterian Miniſters of the State of Vermont in Battleborough, "on the firſt Tueſday in September, 1806,

"*Voted* thanks to the General Aſſembly of the Preſbyterian "Church, for their attention in ſending a delegate to our body, and "for the preſent of a number of Extracts from their Minutes."

Atteſt, THOMAS A. MERRILL, Scribe.

Mr. Grant ſtated, that in going to and returning from the Convention, he had travelled 300 miles; and directed that the amount to be allowed him for attending the Convention, ſhould be given to the aid of Mr. Blackburn's Indian Schools. The Aſſembly directed that the Truſtees iſſue a warrant in favour of Mr. Blackburn for the ſum of ſeventeen dollars, in purſuance of the above donation.

Agreeably to the reſolution of the forenoon an election was held for three delegates from this Aſſembly, to the General Aſſociation of Connecticut, to meet in the Congregational Church of the ſecond Society in Say Brook, on the third Tueſday in June next; and for one delegate to the Convention of Vermont to meet at Middleburg on the firſt Tueſday in September next.

The ballot being taken the Rev. Thomas E. Hughes, the Rev. George C. Potts, and the Rev. John M'Dowell were duly choſen to attend the Aſſociation of Connecticut; and the Rev. Aaron Condict was Choſen to attend the Convention of Vermont, and the Rev. George S. Woodhull was appointed his alternate.

Reſolved, That this Aſſembly, and ſuch perſons as may chuſe to join with them, will ſpend a part of next Wedneſday evening in this church, in ſpecial prayer, and other religious exerciſes.*

* This meeting was held on the evening appointed for the purpose, and a large Aſſembly attended.

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The Assembly, agreeably to the order of the day, proceeded to a free conversation on the general state of religion.

Messrs. Nott, Ball, Samuel Brown, Speer and Elmer were appointed a Committee to take notes of the information received on the subject; to digest and form the same into a connected Narrative, and lay it before the Assembly. The members of the Assembly were called in the order of the roll, and gave such information as their local and other circumstances enabled them to give.

After considerable progress in the conversation, the Assembly adjourned till half past 3 o'Clock.

The conversation on the state of religion was resumed and concluded. Accounts on this subject were received from all the Presbyteries represented in this Assembly, and also from some Presbyteries not represented. The delegates to this Assembly, from the General Association of the State of Connecticut, and from the Convention of Vermont, gave a general account of the appearances of religion in the States in which they respectively reside.

The Committee appointed to digest and form the information received on the state of religion, into a connected narrative, made a Report which after being read and amended, was adopted, and is as follows:

The Assembly having heard from its members a circumstantial account of the state of religion, within their bounds, and parts adjacent, are of opinion, that during the last year, the cause of vital piety has in general been progressive.

In such portions of the country as have been favored with the regular administration of the gospel ordinances, and in such vacant congregations as have received the usual supplies from the Presbyteries, there appears in general a gradual advancement in knowledge and respect for divine institutions.

Throughout a great part of the vast region to which the Assembly extended their inquiries, new churches are forming, and those already formed are receiving successively additional members. Migrations from some parts, particularly those which are central in the state of Pennsylvania, reduce the churches, but furnish, on the southwestern frontier, the seeds of new Congregations.

In various Congregations belonging to the Synod of New York and New Jersey, we are presented with evidences of Almighty power and grace accompanying the word of God, and producing happy effects.

Similar effusions of the Holy Spirit on different churches under the care of the General Association of Connecticut and of the Convention of Vermont, likewise demand our offerings of fervent gratitude to God for his great mercies. These divine favors, though not widely extended in any particular district, are of great importance; and the more so, as they have extended their influence to

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the young men in one or more literary inſtitutions; where are generally formed thoſe characters, on whom, under God, depend, in a great meaſure, the important concerns of the Church, and of the Nation.

In thoſe parts, ſilent ſolemnity, and deep impreſſion pervade the ſaving work of God. And the churches throughout, including our brethren of the general Aſſociation of Connecticut; and of the Convention of Vermont, are harmoniouſly engaged in the promotion of religion, and dwell in peace.

The late extraordinary revivals of religion in the ſouth and weſt, appear to be gradually declining; leaving, in our view, many fervent followers and friends of the Saviour, who ſtand ready to do whatever their hands find to be done for the glory of God, and the ſalvation of their fellow men Whilſt theſe parts of the church exhibit ſundry cauſes for ſerious and anxious ſolicitude, they ſtill preſent to view, many whoſe convictions and preſſing enquiries, give ground for comfortable expectations; and in various corners of this part of the vineyard, the operations of almighty power and ſovereign grace, arreſt the attention, and demand thanksgiving.

Their Miſſionaries, in different parts, have manifeſted a zeal and induſtry equal to the expectations of the Aſſembly; and by their labors, have, we truſt, been inſtrumental in producing thoſe great benefits to mankind, which will be the moſt grateful reward of the liberal contributions, which our people have made for Miſſionary purpoſes.

We alſo view with ſolicitous expectation, the gradual advances of two tribes of Indians, whoſe apparent diſpoſition to ſubject themſelves to the benign influences of civilization, literature and religion, though marked with their uſual caution and ſuſpicion, have made conſiderable progreſs, and exhibited favorable appearances.

For theſe great bleſſings let God be praiſed.

But alas! in connection with the review of theſe manifeſtations of divine love and mercy, many humbling evidences of human depravity and weakneſs conſtrain us to painful remarks. The ſincere worſhippers of God, compared with the great maſs of ſociety, appear few: the important duties of domeſtic religion in many inſtances are neglected; and in many, are only partially attended to. The Aſſembly alſo deplore the obviouſly increaſing dereliction of truth; which, in ſome parts, pervades all claſſes of ſociety; the prevalence of the profanation of the ſacred names of Jehovah; the violation of the Sabbath; and in many parts debaſing intemperance in the uſe of ardent ſpirits. They deplore likewiſe the prevalent inordinate attachment to the things, and to the friendſhip of the world.

We have ſtill cauſe to lament, that in thoſe ſituations where attendance is moſt convenient, and the advantages for religious improvement are great, many of our people forſake their religious aſſemblies

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on one part of the day. But above all, and in close and fatal union with this last and the preceding evils, they deplore the prevalence of unbelief; that state of mind which is enmity against God, reproaches his truth, and contemns the amiable glories of redeeming love.

In circumstances highly distinguished by the blessings of heaven, both in a religious and civil view, especially when contrasted with the state of many nations; such evidences of ingratitude and impiety, present alarming provocations to a holy God. They awfully increase our guilt, and rouse our fears. Surely the Lord is long suffering and of tender mercy; therefore amidst all our provocations we are permitted to view Zion rising with encreasing glories and extension; and to see some late arrangements for increasing the number of pious and faithful ministers, opening a flattering prospect in this important concern.

The Assembly, on the whole, praise God for the degree of success with which he has been pleased to crown their efforts, for the extension of his kingdom, and the edification of the body of Christ.

And, relying on the liberal contributions, and pious co-operation of their people, both by their holy living and fervent prayer to God, desire to prosecute, under the encouragement with which they are favored, with redoubled diligence, the great and interesting undertakings which have hitherto employed their cares and their labours.

The Assembly being informed that a considerable number of copies of the edition of the Confession of Faith, &c. printed by Robert Aitken, in the year 1797, remain in the hands of certain agents, subject to the orders of the General Assembly:

Resolved, I. That the copies in the hands of Mr. Hathaway, of Rome, be received by the Rev. Samuel F. Snowden, of the Presbytery of Oneida; and disposed of by the said Presbytery at such price as they shall think proper.

II. That those in the hands of Judge Hollenback of Wilkesbarre, be received by the Rev. John B. Patterson, of the Presbytery of Huntingdon, and disposed of at such price as the said presbytery shall judge proper.

III. That all other Presbyteries within whose bounds any copies of this edition of the Confession of Faith remain for sale, take such measures for the sale thereof, and at such price as they shall think proper; and that the proceeds of sale, in every case, be forwarded, as speedily as possible, to the treasurer of the Trustees of the General Assembly.

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The committee appointed by the laſt Aſſembly to diſpoſe of the intereſt of certain monies, in the funds of the Truſtees of the College of New-Jerſey, appropriated to the education of poor and pious youth, Reported, That they met and diſpoſed of the ſame, amounting to $ 67 61½ (being the intereſt of two years) agreeably to order.

Mr. George S. Woodhull and Mr. Comfort were appointed to meet with the Truſtees of New-Jerſey College, on the laſt Wedneſday in September next, to diſpoſe of the intereſt, that may then be due on the monies in the hands of ſaid Truſtees.

The Rev. Gideon Blackburn having agreeably to an appointment of the Committee of Miſſions, delivered in the Third Preſbyterian Church, a Miſſionary ſermon, on Matt. ix. 37, 38. "*The harveſt truly is plenteous, but the labourers are few: pray ye, therefore, the* LORD *of the harveſt, that he will ſend forth labourers into his harveſt.*"

It was on motion,

Reſolved, That the Committee of Miſſions be directed to preſent to Mr. Blackburn, the thanks of the Aſſembly for his ſermon; and to requeſt a copy of it, and, in caſe of his compliance, to cauſe the ſame, or ſuch parts of it as they may judge proper, to be printed in ſuch manner as they may judge beſt.

Agreeably to the order of the laſt Aſſembly reſpecting the plan recommended by the Aſſembly, for ſelecting and educating young men for the goſpel miniſtry, the Preſbyteries were called upon, in the order of the roll, and inquiry was made, whether they had ſeverally performed their duty in this buſineſs.

From this inquiry it appeared, that the Preſbyteries of Oneida, Albany, Columbia, Hudſon, Long Iſland, New-York, New-Brunswick, Philadelphia, New-Caſtle, Carliſle, Baltimore, Huntingdon, Redſtone, Ohio, Erie, Hanover, Lexington, Tranſylvania, Waſhington, and Union, had performed their duty.

The vote, agreeably to the order of the laſt Aſſembly, was taken on the conduct of each ſeparately, and their attention to the buſineſs was approved.

The Preſbyteries of Lewes and Abingdon Reported, That they had not complied with the order, but, the vote being taken, their reaſons for not complying were ſuſtained. The Preſbytery of Winchеſter Reported, That they alſo had not complied; the vote being taken, their reaſons for delinquency were not ſuſtained. The Preſ-

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bytery of West Lexington, though represented in the Assembly, made no report. The Presbyteries of Geneva, Orange, the First and Second Presbyteries of South Carolina, the Presbyteries of Concord and Hopewell, which were not represented, also neglected to make report on the subject.

During the inquiry it also appeared that several of the Presbyteries had made very considerable progress in raising funds for that purpose, and that a number of young men were already under their care, to be educated agreeably to this plan.

On motion, Resolved, That the reports from the Presbyteries, on this subject be in future made in writing.

The Presbyteries were called upon to report on the plan for raising a fund for defraying the expenses of Commissioners to the Assembly, proposed and transmitted by the last Assembly to the Presbyteries for their consideration; and from their reports it appeared, that a majority of the Presbyteries had approved of the plan. Messrs. Linn, Matthew Brown, Kamper, Ely, and Blackburn, were appointed a committee to take the reports into consideration, and were directed to report as soon as convenient.

The report of the committee appointed to consider the plan for raising a fund for defraying the expenses of Commissioners to the Assembly, was resumed, and the reading of it by paragraphs was finished. The report being amended was adopted, and is as follows:

1. Resolved, That as the General Assembly is not only the supreme judicature, but the essential bond of union of the presbyterian church, in the United States of America, it is equally incumbent on every part of that church to maintain its existence and respectability, and to bear a just proportion of all the expense necessary to that end.

2. Resolved, That the practice which has hitherto obtained, of each presbytery defraying the expense of its own commissioners to the Assembly, or permitting commissioners to bear the whole, or a large part of their own expenses, is not equal or just, inasmuch as it obliges the remote presbyteries, and their commissioners, to bear a burden, many times greater than that which falls on those near to the place at which the General Assembly convenes; when the duty to be discharged by both is precisely the same, and ought not to be more oppressive to one than to the other: therefore,

3. Resolved, That a fund be constituted, under the direction of the General Assembly, to which all parts of the church shall contribute, and out of which all the commissioners to the Assembly shall be punctually paid, agreeably to an equitable estimate of the expenses necessarily incurred by each.

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4. Reſolved, That this fund ſhall never be blended with that which is already eſtabliſhed and appropriated to miſſionary purpoſes, but that the Aſſembly do hereby pledge themſelves to keep theſe two funds, at all times, entirely ſeparate and diſtinct; ſo that they ſhall not, on any occaſion, make even a temporary draught on the one, to ſupply the deficiencies of the other.

5. Reſolved, That each commiſſioner to the General Aſſembly ſhall receive, out of the common fund, two dollars for every 30 miles which he ſhall neceſſarily travel, in coming to, and in returning from the Aſſembly;—and if, in any year, the fund be not adequate to pay all the commiſſioners at this rate, another ratio to which the fund ſhall be adequate, ſhall be aſſumed, agreeably to which, each member ſhall be paid according to the diſtance he ſhall travel.

6. Reſolved, That all the congregations under the care of the General Aſſembly, contribute pecuniary aid to the fund herein contemplated, either by raiſing an annual contribution, expreſsly and wholly for this fund, or by endeavouring to extend the contribution already ordered for the miſſionary fund, and then making an equitable diviſion between the two funds.

7. Reſolved, That in thoſe congregations, where only one contribution is made, the ſeſſion of each congregation may divide ſaid contribution, and determine what part of the ſum contributed ſhall go to each fund reſpectively; but if any ſeſſion ſhall not make and report to preſbytery, a diviſion of the contribution herein ordered, the preſbytery ſhall divide the contribution of ſuch congregation, and aſſign to each fund the proportion thereof which they ſhall judge equitable.

8. Reſolved, That every preſbytery be careful, annually to ſend forward by their commiſſioners to the General Aſſembly, the ſums which ſhall have been collected within the bounds of each preſbytery reſpectively, for the commiſſioners fund; which ſhall be paid into the hands of the treaſurer of the truſtees of the Aſſembly: and the ſaid truſtees are hereby requeſted to direct their treaſurer, annually at an early period of the ſeſſions, to preſent to the Aſſembly the amount received from each preſbytery, and (as far as may be practicable,) from every congregation within the ſame.

9. Reſolved, That the Aſſembly ſhall annually enquire of the commiſſioners from each preſbytery, what has been done the year paſt, in the bounds of the preſbytery to which the commiſſioners reſpectively belong, to carry into effect the deſign of the Aſſembly in theſe reſolutions.

10. Reſolved, That whereas it is manifeſtly inequitable that thoſe parts of the church, which will not contribute to the important object of theſe reſolutions, ſhould receive benefit from the contributions of others, if it ſhall appear, on inquiry, that any preſbytery has been manifeſtly inattentive to the duty herein enjoined, ſo that the con-

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gregations generally, within its bounds, ſhall not have raiſed their reaſonable proportion of the ſum neceſſary to conſtitute and ſupport the commiſſioners fund, the commiſſioners from that preſbytery ſhall, for the year in which ſuch manifeſt inattention and deficiency ſhall appear, receive out of the commiſſioners fund, only the ſum which they have contributed to it—at all times, however, the General Aſſembly will make a candid allowance for thoſe circumſtances of any preſbyteries or congregations, which ought, in equity, to abate the expectations of much pecuniary aid from their exertions.

Reſolved, That, if it ſhall happen in proceſs of time, that the fund raiſed in conſequence of theſe reſolutions, ſhall exceed the ſum neceſſary to ſecure the payment of the expenſes of the Commiſſioners, the ſurplus ſhall (at the end of every fifth year, reckoning from the firſt year that the ſurplus ſhall occur) be paid into the Miſſionary fund; and that in diſpoſing of this ſurplus, the Aſſembly will remit to the ſeveral Synods that manage the miſſionary buſineſs ſeparately, their proportion of ſuch ſurplus, to be determined by the ratio of their reſpective contributions to this fund.

Reſolved, That it be, and it hereby is earneſtly recommended not only to all the presbyteries, but to all the miniſters under the care of the General Aſſembly, to endeavour to explain to their people the equity, the importance and the neceſſity, of contributing to the Commiſſioners fund:—ſhowing them, that without ſpirited exertions to raiſe money for this fund, there is imminent danger that the harmony of our church will be deſtroyed, and its capacity of acting in concert with efficiency, in all its great and intereſting meaſures for promoting the goſpel, will ſpeedily be terminated.

The Committee appointed to prepare and report a plan, that may ſecure from the Preſbyteries as complete a ſtatement as poſſible of the matters proper to be by them reported, from year to year, to the General Aſſembly, made their report, which was read, amended and adopted as follows:

"Whereas it is expedient, that the annual reports of the preſbyteries to the General Aſſembly, ſhould be extended ſo as to embrace, as far as poſſible the whole of the facts and tranſactions, proper to ſuch reports that take place between the meeting of one General Aſſembly and the meeting of the next; therefore Reſolved,

That the Preſbyteries, in their annual reports to the General Aſſembly, inſtead of being, in all caſes, exact duplicates of the ſynodical reports as heretofore directed, be at liberty to extend them to the laſt meeting of the presbyteries, immediately preceding the the meeting of the General Aſſembly, and embrace all proper matters of report up to that time*.

* The rule affected by this resolution, has, agreeably to the order of the Assembly, been altered. See the Appendix.

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The Committee appointed to make out a compendious view of Preſbyterial reports, brought in their report, and it was accepted; and an order paſſed that it be tranſcribed by the Stated Clerk into the blank book procured for that purpoſe.

The Aſſembly deeply lamenting the great deficiency in preſbyterial reports, again ſtrictly enjoin on the preſbyteries to take effectual meaſures to procure and forward annually, reports as complete as poſſible, according to the forms prepared by the Aſſembly.

On hearing the report of the Committee appointed to examine the records of the Synod of Kentucky, the Aſſembly, after deliberation, reſolved that a letter be addreſſed to that Synod, as follows, viz.

DEAR BRETHREN,

The record of your proceedings in regard to the diſſolution of the Presbytery of Cumberland, and other meaſures connected with that act, has attracted the marked attention of this Aſſembly, and been the ſubject of much diſcuſſion. The Aſſembly have truly ſympathized with your Synod, in reviewing the very intereſting circumſtances in which you have been placed, and the embarraſſing concerns which you have been called to manage. While the Aſſembly have found it their duty, on the one hand, to approve of many of your proceedings on the very irregular and cenſurable conduct of that presbytery, and even to commend the zeal and deciſion with which you have acted; they are conſtrained, on the other, to ſuggeſt that your proceedings in demanding that the young men irregularly licenſed and ordained, be given up to your Body for examination; in ſuſpending the irregularly ordained miniſters without proceſs in their caſe; and in ſuſpending Meſſrs. Hodge and Rankin, for not ſubmitting to the re-examination of the young men, are at leaſt of queſtionable regularity. They therefore adviſe that you ſeriouſly review theſe proceedings, and conſider whether ſome of them ought not to be reſcinded, and ſteps ſpeedily taken to mitigate the ſufferings, which your cenſure appears to have produced, and to remove at leaſt a part of the complaints which it has excited. In doing this we cannot be ſuppoſed to recommend that any demands of our conſtitutional ſtandards of doctrine, diſcipline, and government ſhould be violated or diſregarded. Theſe demands are equally binding on us and on you, and the recognition of their juſtice and obligation ought to be conſidered *as indiſpenſable* in all who are to exerciſe the holy miniſtry in connection with our church. But there is, and ever muſt be, ſuppoſed in thoſe who are veſted with power,

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the right and the duty of exerciſing a ſound diſcretion, which will conſult the ſpirit, as well as the letter, of the law; which will ſometimes forbid the exerciſe of power which is poſſeſſed; which will endeavour with equal caution to avoid the extremes of rigour and of laxneſs; which will yield ſomething, yet not concede every thing, to circumſtances; which, in a word, will recollect that power is given for edification, and not for deſtruction, and endeavour to be guided by this rule. We hope, brethren, that in the exerciſe of this diſcretion, you may ſoon be able to re-eſtabliſh the presbytery of Cumberland, and to reſtore to chriſtian communion, and miniſterial uſefulneſs, ſome of its former members and licentiates, without ſacrificing either the doctrines, or the government of our church. Of this you muſt judge; and we pray, that the great Head of the church may enable you ſo to judge and act, as that the true and laſting intereſts of his church, may really be promoted by your meaſures.

Signed by order of the Aſſembly.

The Committee appointed to write an anſwer to the remonſtrance of Meſſrs. Samuel M'Adow, William Hodge, John Rankin, and William M'Gee, brought in the following anſwer, which, being amended, was adopted.

BRETHREN,

The Aſſembly have received your addreſs, in which you inform them, that the Synod of Kentucky have ſuſpended you from your miniſterial office, and in which you requeſt this Aſſembly to interpoſe in your caſe without delay. The Aſſembly are grieved at finding, that any unhappy differences exiſt in that part of the church of Chriſt, in which you reſide. The conduct of the presbytery of Cumberland in licenſing and ordaining a number of perſons not poſſeſſing the qualifications required by our book of diſcipline, and without explicit adoption of the Confeſſion of Faith, appears to have been the origin of the evils of which you now complain. The Aſſembly are conſtrained to expreſs their decided diſapprobation of this conduct, as being *highly irregular and unconſtitutional;* leading to the moſt dangerous conſequences, in introducing into our church as teachers, illiterate men, and men of any religious principles, however erroneous. But in-as-much as you have not regularly appealed to this Aſſembly, they do not conſider themſelves, as called on judicially to decide on your caſe. The Aſſembly have adviſed the Synod of Kentucky to review their proceedings with regard to you, and to their deciſion we refer you.

We exhort you, brethren, to return to a ſtrict and ſteady adher-

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ence to the conſtitution of the Presbyterian Church, and that you ſincerely endeavour to promote the peace and beſt intereſt of the Redeemer's kingdom.

The Committee appointed to report diſtinct reſolutions, on the ſeveral articles in the reports of the Committee of Miſſions, which require the attention of the Aſſembly, reported the following reſolutions, which, being amended, were adopted, viz.

Reſolved, 1. That as the Rev. Jedediah Chapman continues in circumſtances to render important miſſionary ſervices, but cannot ſpecify any particular portion of his time, which he can devote to that object, he be furniſhed with a commiſſion as a miſſionary, without fixing the time of his ſervice; and that, at the end of the year, he report to the Committee of Miſſions, the time he ſhall have ſpent as ſuch; which, after obtaining the approbation of the Committee, ſhall enſure to him the uſual allowance; it being underſtood that three months allowance is not to be exceeded.

2. That the presbytery of Columbia be authorized to employ, at the expenſe of the General Aſſembly, one miſſionary (who may be a licentiate) for two months, in the region between Skenesborough and the Canada line, including the county of St. Lawrence; and to ſend one of their own members to act as a miſſionary for two months, on the ſame route, alſo at the expenſe of the General Aſſembly; the miſſionaries to be commiſſioned by the Committee of Miſſions, and report to them, and that the allowance for their ſervices ſhall not exceed the cuſtomary allowance to miſſionaries; that is to ſay $ 33, 33 1-3 for each calendar month ſpent in the ſervice.

3. That the like privilege be extended to the presbytery of Albany, under the ſame conditions, and the miſſionaries to be employed in the ſame route.

4. That the Rev. William Clark be employed, for three months, under the direction of the Rev. Mr. Chapman.

5. That the Rev. John Lindſley be employed for two or (if he prefer it) for three months, in the new ſettlements in the Holland purchaſe, and to go as far as the town of Erie.

6. That the presbytery of New-York be authorized to employ a miſſionary, for two months, to be ſpent in the northern parts of the State of Pennſylvania, and the ſouthern parts of the State of New-York, between the Delaware and Suſquehannah rivers: the miſſionaries to be commiſſioned by the Committee of Miſſions, report to them, and be paid out of the funds of the General Aſſembly, at the rate uſually allowed to miſſionaries.

7. That the Rev. Stephen Thompſon be employed as a miſſion-

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ary, for two months, in the deſtitute counties of Morris and Suſſex in New-Jerſey, and the adjacent parts of New-York.

8. That the Rev. Dr. Thomas Read be employed for one month, and Mr. Bradford Marcy, for two months, in miſſionary labours, from Duck creek in Kent, to Broad creek in Suſſex, upon the peninſula, between Delaware and Cheſapeak bays and the Ocean.

9. That the Rev. John H. Rice be employed, for three months, as a miſſionary to the blacks in Charlotte county, Virginia, and parts adjacent.

10. That the Rev. James Mitchel be employed, for three months, in Montgomery and the adjacent counties in Virginia.

11. That Mr. John Chavis be employed three months, as a miſſionary to the blacks in North Carolina and Virginia, and that he be left at diſcretion as to his route.

12. That the Rev. Robert Stuart and Samuel Finley be employed, each for three months, within the bounds of the late Cumberland presbytery; and that the Rev. David Rice ſpend three months either within the bounds of the ſaid presbytery, or in the Miami country, as he may judge fit.

13. That the Rev. Samuel Scott of Weſt Lexington preſbytery be employed, for three months, in the Indiana Territory, and particularly at Vincennes.

14. That the Rev. Gideon Blackburn be employed, for three months, as a miſſionary to the Cherokee Indians.

15. That the Rev. Joſhua Wilſon of Baird's-town, be employed three months, at diſcretion.

16. That the Rev. William Wick be employed as a miſſionary, for three months, in New-Connecticut.

17. That five hundred dollars be appropriated for the uſe of the Hywaſſee ſchool, in the Cherokee country, for the current year.

18. That the truſtees of the General Aſſembly be authorized and directed to pay, when the circumſtances of the funds, during the courſe of the preſent year, will permit, two hundred dollars, to the Board of truſt of the ſynod of Pittſburgh, for the ſupport of the Indian miſſion, under their care; and, if it ſhall appear conſiſtent with the ſtate of the funds, after proviſion ſhall have been made to ſatisfy, generally, the other appropriations for miſſionary ſervices, the committee of miſſions and truſtees of the Aſſembly be authorized and directed to apply one hundred dollars more toward promoting the important deſign above mentioned.

19. That the Aſſembly direct, that all monies collected for the uſe of the General Aſſembly, or for the payment of miſſionaries, appointed by the Aſſembly, be ſent to the treaſurer of the truſtees of the General Aſſembly, in order to prevent confuſion in the accounts of the truſtees, by whom all payments muſt be made, according to Charter; and to enable them to ſtate with preciſion to

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the committee of missions, the sums which can annually be appropriated to missionary services.

20. That presbyteries, which have not reported to the committee of missions, relative to the distribution of books*, agreeably to the order of last year (see printed extracts page 127,) make report.

The Assembly proceeded to take measures for supplying the pulpits of the missionaries, appointed for the present year, who have pastoral charges: Whereupon, Resolved,

That Mr. Stephen Thompson and Mr. John M'Dowell be a committee to appoint supplies for the pulpit of Mr. Stephen Thompson:—that Dr. Thomas Read and Mr. John E. Latta, be a committee, to appoint supplies for the pulpit of Dr. Read:—that Mr. Joseph B. Lapsley and Mr. Gideon Blackburn, be a committee, to appoint supplies for the pulpit of Mr. Blackburn:—that Mr. James Vans and Mr. Joshua L. Wilson, be a committee to appoint supplies for the pulpit of Mr. Wilson:—that the presbytery of Erie appoint supplies for the pulpit of Mr. Wick.

The following persons were chosen and appointed to serve, as a Standing Committee of Missions, for the ensuing year, viz.

Of Philadelphia and the vicinity; Dr. Blair, Dr. Green, Mr. Alexander, Mr. Janeway, Mr. Potts, Mr. Wilson, Dr. Boudinot, Mr. Hazard, Mr. Connelly, Mr. Haslett, and Mr. Robert Smith:
—Of the synod of Albany, the Rev. Jonas Coe:
—Of the synod of New-York and New-Jersey, the Rev. Edward D. Griffin:
—Of the synod of Philadelphia, the Rev. Robert Cathcart:
—Of the synod of Pittsburgh, the Rev. James Hughes:
—Of the synod of Virginia, the Rev. Conrad Speece:
—Of the synod of Kentucky, the Rev. James Blythe:
—and Of the synod of the Carolinas, the Rev. William C. Davis.

The Assembly, having elected their standing committee of missions for the present year, did, and hereby do enjoin it on those members of said committee, who live at a distance from the place, where the committee meet, to communicate to the committee in writing, any information on the subject of missions, which they may suppose will be useful, and especially within the bounds of that synod, to which these distant members may severally belong.

On motion, Resolved,

That it be a standing order of the General Assembly, for the direction of the trustees of the Assembly, and the standing committee of missions, that the missionaries severally be allowed a month's

* Some books remain with the Committee for distribution.

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compenſation in advance, when the time, for which they are ſeverally employed, ſhall exceed a month.

Reſolved, That this General Aſſembly be diſſolved; and that the next General Aſſembly be required to meet, in the Firſt Preſbyterian Church in the city of Philadelphia, on the third Thurſday of May next, at 11 o'clock, A. M.

Whereupon the Moderator diſſolved the Aſſembly, agreeably to the form preſcribed in the Conſtitution.

Concluded with prayer.

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APPENDIX.

A brief view of the Indian Missions under the direction of the General Assembly.

THE condition of the heathen on our own borders, has long engaged the attention of the General Assembly. A desire to bring these unhappy people to an acquaintance with the Christian religion, was one principal motive which induced them to solicit, and the people to grant, donations, for the establishment of a fund for missionary purposes. Although, for some time, no effectual door was opened for the propagation of the gospel among the Indians, yet now, at length, God, in his providence, has prepared the way for the introduction of Christian institutions, among two of their tribes. It has been the constant aim of the Assembly to attempt the civilization of these people, at the same time that they attempted their conversion; considering that a wandering, savage life, was very unfavourable to the existence and continuance of christianity; and believing that these two objects, could be more successfully promoted together than separately.

In the year 1803, the Rev. Gideon Blackburn was sent as a missionary to the Cherokees, in the State of Tenessee, by the General Assembly. This tribe consists of about 15000 souls; and although they have for a long time resided in the vicinity of the whites, and are now almost surrounded by them, yet no serious effort appears to have been made before this time, to introduce christianity among them. Mr. Blackburn was kindly received, and suc-

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ceeded in eſtabliſhing a ſchool amongſt them, which has flouriſhed beyond the expectations of the friends of the miſſion. Between forty and fifty children, of both ſexes, are here gratuitouſly inſtructed, fed, and clothed. The ſchool appears to have been under excellent management from its commencement. The children are docile, and eaſily governed. They are inſtructed in reading, writing, and cyphering; and judging from ſome ſpecimens of their writing, exhibited to the Aſſembly, their progreſs exceeds that of moſt white children, in the moſt favourable circumſtances. But what is of more importance, they are carefully inſtructed in the principles of the chriſtian religion. They are made to read the ſcriptures daily, and their attention is particularly directed to thoſe paſſages which ſeem beſt calculated to produce abiding impreſſions. They are taught to begin and cloſe each day with prayer, for which purpoſe, ſuitable forms are provided for them; and they are frequently employed in ſinging evangelical hymns, in which exerciſe they are very expert, and excite the admiration of all who have an opportunity of hearing them.

Beſides the ſchool already mentioned, which is under the direction of the General Aſſembly, Mr. Blackburn, at the earneſt ſolicitation of the Indians, has erected another ſchool upon the ſame plan, and conducted under ſimilar regulations; and which contains nearly as many ſcholars as the former. It is but juſt to obſerve, that this zealous miſſionary, has for ſome time ſupported, and does ſtill ſupport this latter inſtitution, entirely by his own exertions, as well as aid to a conſiderable extent, in the ſupport of the former. He is at preſent engaged in ſoliciting donations, from the pious and benevolent, for thoſe purpoſes, in which we cannot but hope that he will be ſucceſsful.

The effect which theſe inſtitutions have had on the ſavages, is repreſented to be of a very favourable kind. They are becoming daily, more friendly; ſome of them diſcover a willingneſs to be inſtructed in the chriſtian religion, and when hearing the goſpel, ſeem deeply impreſſed; and there is one inſtance of hopeful converſion to the chriſtian faith. The good effect of theſe ſchools is manifeſt; they open the way for preaching to the ſavages. Theſe children even now, are able to act as interpreters, between the miſſionary and their parents. Thus, one of the chief obſtacles, which commonly has ſtood in the way of preaching to the heathen, is, in this caſe, likely to be removed.

What a pleaſing ſubject of contemplation muſt it be, to every pious and benevolent mind, that three or four ſcore of human beings, who would have grown up under the influence of the moſt gloomy ſuperſtition, and who, from infancy, would have been habituated to the moſt ſavage ferocity, are now nurtured in a chriſtian ſchool, and diſciplined in the ways of piety! Inſtead of their hideous

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war ſong, they ſing the praiſes of redeeming love; and inſtead of pagan darkneſs, the precious light of revelation is preſented to their minds!

The other tribe of Indians, which has given a favourable reception to the miſſionaries, is ſettled on the Sanduſky river. This miſſion has been conducted with a truly chriſtian zeal, by the ſynod of Pittſburgh, which manages the whole miſſionary buſineſs within its own bounds. By a report of the Board of Truſt, acting under the direction of this ſynod, it appears that the Rev. Joſeph Badger has been employed as a ſtated miſſionary at Sanduſky river, for the ſpace of a year paſt. He arrived at the ſettlements of the Indians in May, 1806, and was well received by them. He took with him three men as labourers, one of whom was a married man, and accompanied by his wife. Both this man and his wife have been ſubjects of the late remarkable revival, and are hopefully pious. They have built a ſmall dwelling houſe and a ſchool houſe, upon the *reſerve*, oppoſite to the Indian village, at the lower rapids of Sanduſky. They have incloſed about ten acres of prairie land, five of which were planted with corn the laſt ſeaſon. They ploughed the corn ground of the Indians, about 24 acres, and directed and aſſiſted them in the cultivation of their crop. The Rev. John M'Clain, was ſent by the Board of Truſt, to aſſiſt the miſſion, by obtaining ſome live ſtock from the ſettlements on Scioto, and he received from the people of that diſtrict, 15 head of cattle and 22 hogs, as a donation, which he conveyed to Sanduſky; by which the perſons belonging to the miſſion, were ſupplied with meat for the ſeaſon, and with ſome ſtock for future uſe.

The Board of Truſt appear to be highly pleaſed with the fidelity, diligence, prudence and economy of Mr. Badger, in conducting the buſineſs of the miſſion.

The traders, who are among the Indians, apprehenſive that the civilization and inſtruction of the ſavages, will materially affect their intereſt, are very inimical to the miſſion, and throw every diſcouragement in the way, which they poſſibly can; but their influence, it is probable, will be of ſhort duration, as Governor Hull is very friendly to the miſſion, and views the character of Mr. Badger in a proper light, and has taken ſteps to bring the traders, reſident among the Indians, to act in ſtrict conformity to the law; and the Indians themſelves begin to diſcover the ſiniſter aims of the traders more and more, and to be more thoroughly convinced of the benevolent intentions of the miſſion.

But what muſt be peculiarly pleaſing to every pious mind, is, that by late accounts from Mr. Badger, it appears, that four or five of the heathen have become ſeriouſly exerciſed, and one aged woman gives conſiderable evidence of a ſaving change!

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Another very encouraging circumſtance is, that ſome of the Indians, who at firſt appeared ſtrongly prejudiced in favour of their old pagan ſuperſtitions, and who were oppoſed to the miſſion, and ſet up a prophet of their own, whom they followed, have now all given up their prejudices, and attend Mr. Badger's preaching; and ſome of them, (particularly the one who profeſſed to be a prophet,) appear to be ſeriouſly inquiring after truth.

One obſtacle a little embarraſſing to the propoſed plan of the miſſion ſtill remains, and that is, that the land for which application was made to Congreſs, as a place of reſidence for the miſſionaries, has not yet been obtained, but the Board of Truſt are ſtill encouraged to hope, that their application to the next Congreſs will be ſucceſsful, as their petition ſeems to have failed, rather on account of the want of time to take it up, than from any indiſpoſition in that honourable body, to comply with their requeſt.

The Board conclude their intereſting report to the Committee of Miſſions, by ſaying, "Hitherto the Lord hath helped us; and if we ſhould now relinquiſh the important miſſion to Sanduſky, the heathen themſelves would reproach us."*

The committee, appointed to draught forms for the reports, from the inferior to the ſuperior judicatories, report, that they have draughted forms agreeably to the exiſting regulations, and the amendments to them, which they have thought proper to propoſe. The regulations as amended, ſtand thus:

I. The preſbyteries ſhall direct each congregation, whether ſupplied or vacant, to make an annual report to the preſbytery to which it belongs; ſtating the number of communicants, and the number of perſons baptized, and diſtinguiſhing both agreeably to the form preſcribed for reports from congregations to presbyteries. (See form No. 1.)

II. Presbyteries ſhall make annual reports to their Synods; ſtating,

* From the view given above of the miſſions to the Indians, it is evident that the expenſe in ſupporting them, muſt be very conſiderable. Beſides his pay as a miſſionary, the Aſſembly allow to Mr. Blackburn $ 500, for his firſt ſchool; and to the Board of Truſt between $ 200 and $ 300, to aid them in conducting their miſſion to the Sandusky Indians. But theſe ſums defray only a ſmall part of the expenſe; and both Mr. Blackburn and the Board of Truſt, have to apply to other reſources, than thoſe of the Aſſembly, for the ſupport of their reſpective miſſions. Charitable individuals, it is hoped, will recollect how inadequate are the funds of the Aſſembly; and contribute of their abundance, occaſional donations, that theſe important attempts to civilize and chriſtianize the Indians, may not fail, through want of pecuniary aid.

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A liſt of paſtors, in the order of ſeniority in the miniſtry, annexing the names of their churches, to thoſe who have paſtoral charges, and diſtinguiſhing thoſe who have not, as in the form:

Of vacancies; deſignating thoſe which are able, and thoſe which are unable, to ſupport paſtors:

Of licentiates, together with the number (without the names) of candidates for licenſure:

An account of the number of communicants admitted the laſt year, with the ſum total in communion; and likewiſe the number of perſons baptized in the ſame time, diſtinguiſhing adults from infants:

And the amount of collections, made for the funds of the presbytery and of the General Aſſembly; and alſo the amount raiſed by collection or ſubſcription, for the education of poor and pious young men, for the miniſtry.

Theſe reports ſhould be cloſed by an hiſtorical account of licenſures, ordinations, inſtalments, ſuſpenſions, depoſitions, tranſlations, deaths, and alſo of members or licentiates received or diſmiſſed: in which account, particular care muſt be taken to mention the preſbytery from which a miniſter or licentiate is received, or the preſbytery to join which, or to put him under the care of which, he is diſmiſſed. (See form No. 2.)

III. The Synods ſhall report to each General Aſſembly, and detail the whole presbyterial reports, except the hiſtorical account above mentioned. (See form No. 3.)

IV. The Synods which manage their own miſſionary concerns, and their ſeveral presbyteries, ſhall for the information of the General Aſſembly, report the amount of their collections, for pious uſes ſpecified in the forms; and to accommodate the forms to their ſituation, ſhall ſubſtitute the word *Miſſionary*, in place of the word *Aſſembly*, which makes the heading of the fifth and ſixth columns.

V. Presbyteries ſhall ſend to each General Aſſembly, a duplicate of their reports to the Synods. But they are at liberty, in ſome caſes, to deviate from this rule, and extend their reports to their laſt meeting immediately preceding that of the General Aſſembly, ſo as to include all proper ſubjects of report up to that time. (See form No. 4.)

VI. The Synods and presbyteries ſhall report on the ſubject of miſſionaries, and miſſionary buſineſs, only to the Standing Committee of Miſſions; and to ſecure a regard to this rule, the Aſſembly will, at each annual ſeſſion, inquire whether the Synods and presbyteries have made ſuch a report.

All reports ſhould bear date and ſignature; and if, by any means, they fail of being ſent to the proper judicatures, ſhould be ſent by mail, to the ſtated clerks of the ſynods, or to the Stated clerk of the Aſſembly.

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VII. The preceding rules ſhall come in place of all former rules on the ſubjects contemplated by them; and the ſynods, presbyteries, and congregations, are required to pay a ſpecial regard to theſe rules, and in their reports to ſuperior judicatures, to make uſe of the forms adapted to them.

To ſecure to the different ſynods, presbyteries, and congregations, the poſſeſſion and knowledge of theſe rules and forms, the committee would alſo recommend the printing of them, in an appendix to the annual extracts of the Aſſembly's minutes, for ſeveral years in ſucceſſion, till the judicatories ſhall have become familiar with them; and that, whenever the Aſſembly ſhall make any reſolutions or rules affecting theſe rules and forms, it ſhall be the duty of the permanent clerk to make the requiſite alterations in both.

The committee would further propoſe, that the Aſſembly ſhould make it a ſtanding rule, annually to appoint a committee, who ſhall take the ſynodical and presbyterial reports, after they have been read before the Aſſembly, and fill up the blanks of a form, prepared to exhibit a compendious view of the number of miniſters, congregations, licentiates, candidates and communicants, together with the baptiſms and collections in one year.

And finally, the committee would propoſe that the Aſſembly ſhould order the permanent clerk to have printed, a number of copies of the form, exhibiting a compendious view, &c. to be bound together, in a ſeparate book, and preſerved for the benefit of thoſe who wiſh to become acquainted with the ſtate of our churches.*

COLLECTIONS.

The following ſums have been paid into the funds of the General Aſſembly, ſince the publication of laſt year.

N. B. The names of the contributing churches are given, (ſo far as documents are furniſhed,) with the ſum paid by each, annexed. The detail is confined to the churches belonging to the ſynod of Albany, the ſynod of New-York and New-Jerſey, and the ſynod of Philadelphia. The ſynods of Pittſburg, of Virginia, and of the Carolinas, ſeverally conduct the miſſionary buſineſs in a ſeparate capacity; therefore, the contributions of the churches under their care, paſs into the funds of thoſe ſynods reſpectively; but ſome account of them will be given at the cloſe of theſe collections.

The Treaſurer of the ſynod of Kentucky has accounted for one hundred and ninety-two dollars and ſeventy one cents, received by him for miſſionary purpoſes, which he paid to miſſionaries of the General Aſſembly.

* This order has been executed; and if all the Presbyteries make their annual reports, this book will contain a compendious history of the Presbyterian church.

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Payments into the

CONTINGENT OR MISSIONARY FUND.

Preſbytery of Oneida. D. C.

Churches not diſtinguiſhed.—Total received 24

Preſbytery of Albany.

	D. C.		D. C.	
Charlton;	5	Gallaway;	2 25	
Amſterdam;	3	Albany;	30	
Johnſtown;	8 83	Ballſtown;	6 21	
		Total received		55 29

Preſbytery of Columbia.

No collection received.

Preſbytery of Hudſon.

Churches not diſtinguiſhed.—Total received 42 11

Preſbytery of New-York.

Hanover;	3	Connecticut Farms;	4	
Springfield;	4	Perth Amboy;	4	
Second church of Woodbridge;	5	Elizabeth town;	15	
		New Providence;	3 50	
Newark;	23 25	New York;	100	
Mendham;	7	Black River;	1 50	
Weſtfield;	4	Morriſtown;	10 50	
Rahway;	2 50	Delinquencies;	30 12	
South Hanover;	2 56			
		Total received		219 93

Preſbytery of Long-Iſland.

Churches not diſtinguiſhed.—Total received 100

Preſbytery of New-Brunswick.

Lamington;	21 20	Kingſton;	12	
Amwell and Flemington;	16	Cranberry;	20	
		Trenton;	8	
Bound brook;	18	Baſkenridge;	18	
New-Brunſwick;	16	Freehold;	20	
Kingwood and Alexandria;	8	Bethlehem;	8	
		Hardwick;	13 13	
Greenwich and Mansfield;	22	Newton;	4 10	
		Princeton;	16	
Allentown and Nottingham;	10	Gift from a lady;	2	
		Maidenhead;	8	
Pennington and Trenton 1ſt Ch.	16	Amwell and Flemington;	16	
		Total received		272 43

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Presbytery of Philadelphia.

	D.	C.		D.	C.	
1st Presb. Church in Philadelphia;	70		Allenstownship;	4		
2d ditto;	100		Bridgetown;	8		
3d ditto;	63		Greenwich;	4	06	
4th ditto;	17	52	Newtown;	9		
Abington;	6		Neshaminy;	7		
			Pittsgrove;	15	79	
			Total received			304 37

Presbytery of New-Castle.

Deer Creek, for 1806;	16	0	Forks of Brandywine;	11	74	
Ditto;	9	19	Upper Octorara;	8	0	
Chesnut Level;	6	33	New-London;	10	0	
New-Castle and Christiana bridge;	20	48	2d presb. church of Wilmington;	25	0	
Fags Manor;	11	59	Pequea;	21	0	
West Nottingham;	6	0				
			Total received,			145 33

Presbytery of Lewes.

No Collection received.

Presbytery of Baltimore.

1st Presbyterian church in Baltimore; 77 12

Presbytery of Carlisle.

Upper West Connegocheague;	7	62	Carlisle;	18	0	
Monahan;	3	0	Big Spring;	20	50	
Rocky Spring;	8	50	Sherman's Valley;	6	31	
Lower Marsh Creek;	8	0	Middle Spring;	10	0	
York and Hopewell;	14	0	Chambersburg;	8	0	
			Upper Marsh Creek;	9	0	
			Hanover;	10	40	
			Total received,			123 33
			Total amount of Collections,			$ 1363 91

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COMMISSIONERS' FUND.

From the presbytery of Philadelphia;	$ 100	0	
Do. ——— New-York;	100	0	
Do. ——— New-Brunswick;	55	42	
Do. ——— Carlisle;	30	0	
Forks of Brandywine in presbytery of New-Castle;	9	01	
West-Nottingham in Do. Do.	3	0	
Total received for this Fund, ———			297 43

PERMANENT FUND.

Received of the Rev. Samuel Brown;	12	0	
——— ——— Moses Hoge;	16	0	
——— ——— John Ely, from Hudson presbytery;	6	75	
Total received for this Fund, ———			34 75

The presbytery of Ohio, in the Synod of Pittsburg, has contributed to the Missionary Fund under the management of this Synod, $ 661 76

The presbytery of Hanover, in the Synod of Virginia, has contributed to the Missionary Fund under the management of this Synod, $ 60 50

The presbytery of Lexington, in the same Synod, $ 106 37

It does not appear that the Synod of the Carolinas has done any thing this year in the Missionary business.

EDUCATION FUND.

Presbytery of Albany;	$ 47 45
——— Hudson;	11 75
——— New-York;	407 14½
——— Philadelphia;	526 67
——— New-Castle;	122 20½
——— Huntingdon;	24 00
——— Hanover;	851 00
	1990 22

The rest of the presbyteries have not reported on this subject.

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FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY.

To the trustees of the General Assembly of the Presbyterian church in the United States of America, and to their successors and assigns, I give the sum of——:* OR, *I devise a certain messuage and tract of land, &c. to be added to their permanent fund; and the clear profits applied to the general uses of the fund, under the direction of the said Assembly:* OR, *to be applied toward spreading the gospel on the frontiers of the United States:* OR, *toward civilizing and instructing, in arts and religion, the Indians of North America; under the direction of the said Assembly;* according as the pleasure of the testator shall be; who may designate any other object of piety or charity; and the corporation are bound, by charter, to apply the donation accordingly.

* *The present Trustees of the General Assembly are:*

Elias Boudinot, L. L. D. *President.*
Rev. Dr. Ashbel Green, *Vice President.*

——Samuel S. Smith,	Rev. Dr. John Woodhull,
——Wm. M. Tennent.	——John M'Knight.
——Samuel Blair,	Rev. Nathanael Irwin,
Messrs. Jared Ingersol,	Messrs. Robert Ralston,
Ebenezer Hazard,	Robert Smith,
David Jackson,	Jonathan Smith,
William Haslett,	Robert M'Mullen,
Henry Rutgers,	Alexander Fullerton.

FINIS.

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FORM, No. 1.

ANNUAL REPORT OF THE CHURCH OF

From April 180 to April 180

Total in communion per last report.	Members since added		Died.	Dismissed.	Suspended.	Total now in communion.	BAPTIZED since the last Report.		
	On examination.	On certificate.					Adults.	Infants.	Total.
200	24	6	8	3	1	218	8	60	68

Dated April, 180 Signed, A. B. Paſtor or Elder.

N. B. It is recommended to the Preſbyteries, to have blank copies of this form printed for the aſſiſtance of the congregations, eſpecially thoſe which are vacant.

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The Preſbytery consiſt of 8 members,

and have under their

Names of M	nicants. Total.	Baptized. adults.	infants	
				Able to ſupport a Paſtor.
				Do.
Vacant.				Do.
				Do.
A. B.				
Two				

D. Clerk.

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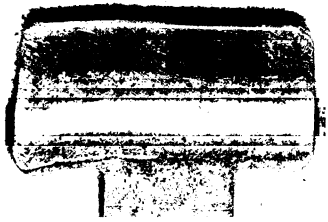

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